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* * *

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* * * Mrs. D. M. B."

"I at once used shampoo (following directions), and it was very fine indeed—since then an application of the *Russian Hair Grower*, and the hair looks most effective.

The shampoo is applied so simply; such a vast improvement over the old method—only one washing of the entire hair! I am still grateful for the beauty results.
* * * H."

"Your kind reply gave me help. I used Glycerine and Egg Shampoo, after applying the Russian preparation for two weeks each night as advised. I give a firm massage each night and morning. The effect has been immediate and very effective and now I use the preparation once a week at night."
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* * *

"It is my pleasure to order from you another jar of the *Russian Hair Grower*, having realized great benefit from the use of the first jar you sent me at my request. It has nourished my hair, and improved its appearance to a great degree. Your booklet I have read carefully, and endeavored to follow, as far as possible, what you recommend as to the care of the hair, and with fine results.

"My wet shampoo I need only once in three or four weeks, and the Russian Food once a week—yet I feel in the warm weather that I would like to try your dry shampoo, but am not sure whether it would be the one for my hair. I can truly say the *Russian Hair Grower* is exactly what my hair needs and thrives under."
* * *

"I have used your dry shampoo (as directed) and found no difficulty at all. It was brushed easily from the hair as dry as meal—and really made my scalp feel refreshed and clean and my hair clean and fragrant. You see I am quite 'en rapport' with your preparations and ere long, as you suggest, will wish to try the Egg and Glycerine Shampoo, because I am confident from my experience with your preparations, it will be very fine.
* * * W. D. C."

(For advertisements of my "Beauty Bags" and formula for removing Superfluous Hair, see other Adv. Pages.)

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I. H. K."

* * *

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Milk, sweet or sour, will remove ink stains from any kind of goods if the article soaks in it long enough. If stain is of long standing it may take several days. Change milk daily, using enough to cover spot. Take a deep receptacle and put just that part of the garment in which is stained. I have removed stains from carpets, table linen, school dresses, and recently removed an iodine stain from a bureau scarf in that way. Milk will not injure fabric and can be washed out with a little warm water.

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* * *

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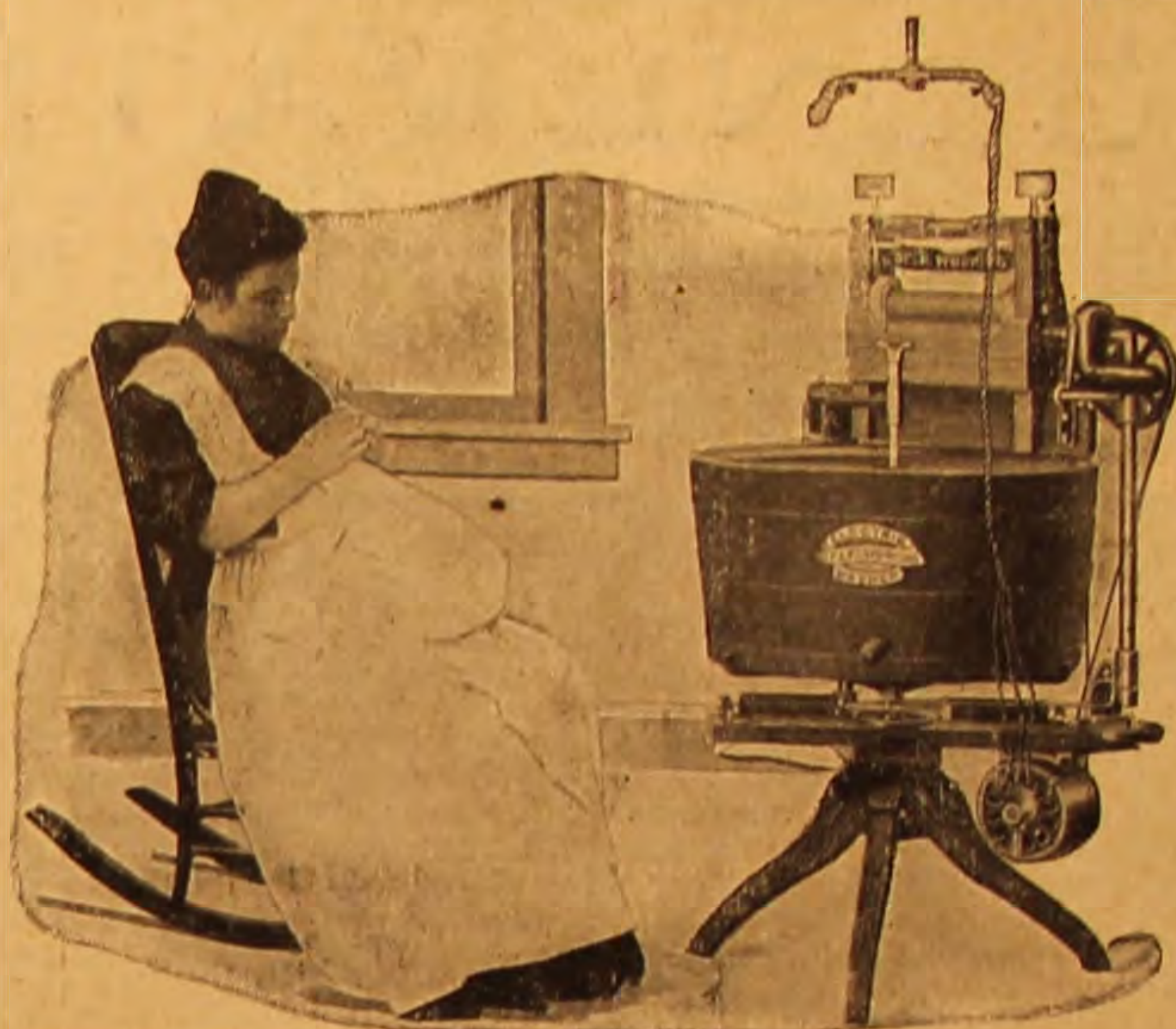
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The Healing Current of Life is instilled by natural means into the human organism as explained in my circular sent free on request.

Terms for Absent Treatment, \$1.00 a week in advance. Full Reading, \$1.00

Send own Handwriting to **Mrs. F. E. ELLWANGER, 2241 N. THIRTEENTH STREET, PHILADELPHIA, PA.**

HUMAN ELECTRICITY AND GERMICIDE WATER DRUGLESS HEALING

By the USE of this wonderful water, **HUMAN ELECTRICITY** and Suggestion, I cure people at their homes. Write for further information. Address

J. F. HARTIN, Wagoner, Oklahoma

recommended to remove ink stains. Here is my experience. After using it on the cuff of a white waist and laundering it once it was so rotted I had to make a new cuff. **Mrs. D. K. P.**

Both items are welcome contributions to *Kettledom* columns.

* * *

"Dear Miss Wells:

I see in November number C. R. asks for method of cleaning seal-skin coat. First brush and shake thoroughly, then lay flat on table and wash with cloth and very warm soap suds, rubbing up the nap. Rub well, then hang on hanger or chair back to dry. After drying, brush nap down and it will look like new fur. Hope this will help some one out. **M. L. B.**

THROAT AND LUNG TROUBLES

THE TOXO-ABSORBENTS have proved the most successful treatment for the Throat and Lungs. They cure by drawing out and absorbing the Poisons and Inflammations from the organs. There is nothing like them. They have cured Bronchitis, Asthma, Goitre, Tonsillitis, Swollen Glands, Pleurisy and Pneumonia. You can depend on the Absorbents. This is the only remedy which cures by removing the cause.

I was troubled for years with Swollen Tonsils and decided to have them cut out. I tried the Absorbents and to my surprise I was promptly cured.—Leroy Youmans, Rochester, N.Y.

That valuable Booklet, "A Plea For The Normal," sent free on application. Send for our books. In order to get the Absorbents into general use, we will send one extra \$2.00 Absorbent with every order received in February.

TOXO-ABSORBENT CO.,

77 State St., Rochester, N. Y.

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HEALTH, STRENGTH —AND— BEAUTY



MISS MARY NEVINS

SECURED BY USING ROBINSON'S ALFALFA-NUTRIENT

(The New Century Food Discovery)

THE IDEAL FOOD MEDICINE FOR BRAIN
WORKERS, THE BUSY BUSINESS MAN
OR THE CAREWORN, NERVOUS WOMAN

Alfalfa-Nutrient Makes Thin People Plump
rich, red blood that is life itself—the kind of life that gives the bright eye—the
ruddy cheek—the elastic step and the bloom and vigor of youth.

Why is Alfalfa such a blood, flesh and strength maker? Because it counter-
acts the acidity of the stomach, aiding the digestion of the sugars, fats and
starchy foods—the constituents for making blood and flesh.

The Human System is composed of fourteen elements, and when any of
these elements are lacking in the system, Disease Sets in, and the only Nat-
ural Law of Cure is to supply the deficiency and restore health.

ROBINSON'S ALFALFA is Nature's Own Remedy, contains the identical
elements of which the tissues, blood, nerve and brain of the system are com-
posed and with which they must be supplied if Life, Health and Strength are
to be maintained.

Sarsaparilla and most tonics thin the blood and make weak nerves.

ALFALFA enriches the blood, makes strong nerves and is the greatest
Reconstructive Curative Agent yet produced. More than a tonic—a builder—
a revitalizer and rejuvenator of the entire system. Unequalled in the world
of medicines for shattered nerves and a run down, debilitated condition.

There is no experimentalism with ROBINSON'S ALFALFA. Contains no
Drugs, Opiates or Poisons—simply supplies lacking elements and always acts
the same—as much a specific for disease as food is for hunger.

Cures where Doctors with their Drugs and Opiates fail—Anemia, Indiges-
tion, Constipation, Catarrh, Loss of Appetite, Weak Circulation, Sleeplessness,
Nerve Depression, all Stomach, Liver and Kidney Troubles, Malaria, Rheuma-
tism, Locomotor Ataxia and all Blood and Nerve Diseases.

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TEN DAYS' TRIAL TREATMENT FREE

A 35-cent package in plain wrapper with interesting 56-page Scientific
Booklet, sent free for 4 cent postage. First-class lady and gentlemen agents
wanted.

ALFALFA CHEMICAL CO., 702 Unity Bldg., Chicago, Ill.



Brown Your Hair

"You'd never think I stained my hair, after I use Mrs.
Potter's Walnut-Juice Hair Stain. The Stain doesn't hurt
the hair as dyes do, but makes it grow out fluffy."

Send for a Trial Package.

It only takes you a few minutes once a month to apply
Mrs. Potter's Walnut-Juice Hair Stain with your comb.
Stains only the hair, doesn't rub off, contains no poisonous
dyes, sulphur, lead or copper. Has no odor, no sediment,
no grease. One bottle of Mrs. Potter's Walnut-Juice Hair
Stain should last you a year. Sells for \$1.00 per bottle at
first-class druggists. We guarantee satisfaction. Send your
name and address on a slip of paper, with this advertise-
ment, and enclose 25 cents (stamps or coin) and we will
mail you, charges prepaid, a trial package, in plain, sealed
wrapper, with valuable booklet on Hair. Mrs. Potter's
Hygienic Supply Co., 764 Groton Bldg., Cincinnati, Ohio.

TO REMOVE SUPERFLUOUS HAIR



it is not necessary to resort to the electric needle, which so frequently stimulates the
roots of surrounding hairs not yet above the surface, resulting in what seems a return of
the killed growth. It is injurious to use the various pastes, etc., which are so frequently
offered as depilatories—because they merely take off the hair even with the skin, leaving
the roots as vigorous as ever to send forth a new growth. It is worse than folly to try to
eradicate the trouble by the use of tweezers—the hair only comes in again blacker and
wirier than ever. But if you have the one ingredient which is essential to any kind of
success—persistence,

**YOU CAN REMOVE EVERY TINY PARTICLE OF DOWN PAIN-
LESSLY, PERMANENTLY AND ALMOST WITHOUT EXPENSE.**

Don't ask me HOW, unless you are willing to do just as I say and do it every day
for a month or more. I can't send the liquids through the mail, and expressage is ex-
pensive, so it will be cheaper for you to get the ingredients where you live—at a cost of
less than half a dollar. I will send you my formula and complete directions for TWENTY-
FIVE CENTS. Send self-addressed stamped envelope.

KATHERINE BOOTHROYD PALMER, Beauty Expert, 3411 Sheridan Road, CHICAGO



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"HOW TO TAKE CARE OF A WIFE"

The latest of the Keith Books. Price 50c

The Keith Books tell how to Cure every known disease
without the use of poisonous drugs or the
knife. Not only that, but they give the Cause and Prevention as well.

There is special mention made of the following:

Consumption, Rheumatism, Paralysis, Indigestion, Constipation,
Appendicitis, Female Diseases, Nervous troubles, Insanity, Kidney
and Liver troubles, Periodical Headaches, Catarrh, Cancer, Tumors,
Heart trouble, Epilepsy, Piles, Skin Diseases, Deafness, Venereal
Diseases, all forms of Fever and Diseases of Children.

The author does not take the present ways of doing things for
granted, but seeks out the better—the new.

Keep in line with progress by reading these books. The knowledge
they contain should be in every home. SEND FOR A COMPLETE LIST.

KEITH & GINTER, Publishers BELLVILLE, OHIO

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ANNOUNCE ITS ANNUAL

FREE FLOWERS AND SEEDS

and seeds than ever before. VICK'S MAG-AZINE has always led the way in encouraging the universal propagation of flowers and, in making our 1909 offers, we have determined to break all records. We have ready for distribution nearly half a million exceptionally choice rose, carnation and chrysanthemum plants and a large quantity of the best and most popular flower seeds.

Read this entire announcement carefully, select the offer that suits you best and send in your order at once. You can't afford to overlook these wonderful offers. They cannot be duplicated later. This distribution is made to extend the circulation and influence of VICK'S MAGAZINE. It is better than ever, under the able editorial management of James Coursen Bartholf. Our floral department is conducted by Elben E. Rexford, that Prince of Floral Writers, whose name and fame extend wherever the English language is spoken. VICK'S MAGAZINE tells you every month of the year just what to do to have the greatest success with flowers either out of doors or in the house. In addition to the many absorbing stories and helpful articles by some of the most eminent writers of the land. VICK'S MAGAZINE contains departments devoted to Dressmaking, Fancy Work, Cooking, Care of Children, Health, Recreation, House Building, Poultry, Garden, etc. One of our most interesting departments, "Clever Ways of Doing Things," is conducted by our subscribers.

VICK'S MAGAZINE is unquestionably the brightest and best 50c publication in its class. If you once have it in your home you will want it always. Therefore, to induce you to join our happy reading circle and share the many good things in store for you, we will give you any of the following choice plants and seeds you may select.

Remember, we are offering you absolutely the best. If you don't find them as represented, you may cancel your subscription and we will gladly refund your money. You take no risk. Your subscription will begin at once and the seeds and plants will be sent fully prepaid as soon as possible without danger of freezing. You will see from the following that our selections for this season could not be excelled. Those who get their orders in early will get the best selections.

6 Rose Bushes Free. Our selection of rose bushes this year has been made with the greatest care. We give 6 choice hardy varieties with each subscription. **Bridesmaid, Yellow Maman Cochet,** blooms very large, perfectly double and freely produced. **The Bride,** largest, white rose, delicate, creamy white, from 3 to 4 inches diameter. **Frelherr Von Marshall,** profuse bloomer, one of the richest, bright red roses. **Bessie Brown (Hybrid Tea),** very large, double, fragrant, creamy white, resembling gloss silk. **Philadelphobia Rambler,** blooms larger, deeper red. All these roses will bloom this year.

10 Large Packets of Flower Seeds

Sweet Peas, Asters, Nasturtiums, Pansies, Verbenas, Cosmos, Zinnias, Poppy, Salvia and Alyssum for 1 subscription

Remember, the above are all of the Vick quality. Do not confuse these splendid plants and guaranteed seeds with the inferior or worthless kinds sometimes offered. Your order, if sent now, will bring you the choicest plants and seeds possible to obtain.

Offer No. 1. For 50¢ we will send you VICK'S MAGAZINE for one year and the 6 rose bushes. Offer No. 2. For 50¢ we will send you VICK'S MAGAZINE for one year and the 6 carnation plants. Offer No. 3. For 50¢ we will send you VICK'S MAGAZINE for one year and the 6 Chrysanthemum plants. Offer No. 4. For 50¢ we will send you VICK'S MAGAZINE for one year and the 10 packets of flower seeds. Offer No. 5. For \$1.00 we will send you VICK'S MAGAZINE for one year and the 6 rose bushes and the 6 carnation plants.

Offer No. 5. For \$1.00 we will send you VICK'S MAGAZINE for two years and the 6 rose bushes, the 6 carnation plants and the 10 packets of flower seeds. We believe this to be the biggest, best and most satisfactory offer of the kind ever made. Better send your order today and make sure. Order by number only. Just fill in the coupon and mail us with the proper amount, coin, stamps or currency. A dollar bill may be mailed at our risk.

VICK'S MAGAZINE CO.
347 Vick Block
Chicago, Ill.

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Vick Bldg.,
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MAGAZINE and Premium
as per offer No.....

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State

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HOW I TOOK MY WRINKLES OUT

After Facial Massage, Creams and
Beauty Doctors Had Failed.

BY HARRIETT META.

Trouble, worry and ill-health brought me deep lines and wrinkles. I realized that they not only greatly marred my appearance and made me look much older, but that they would greatly interfere with my success, because a woman's success, either socially or financially, depends very largely on her appearance. The homely woman, with deep lines and furrows in her face, must fight an unequal battle with her younger and better-looking sister.

I therefore bought various brands of cold cream and skin foods and massaged my face with most constant regularity, hoping to regain my former appearance. But the wrinkles simply would not go. On the contrary, they seemed to get deeper. Next I went to a beauty specialist, who told me she could easily rid me of my wrinkles. I paid my money and took the treatment. Sometimes I thought they got less, but after spending all the money I could afford for such treatment I found I still had my wrinkles. So I gave up in despair and concluded I must carry them to my grave. One day a friend of mine who was versed in chemistry made a suggestion, and this gave me a new idea. I immediately went to work making experiments and studying everything I could get hold of on the subject. After several long months of almost numberless trials and discouragements I finally discovered a process which produced most astounding results on my wrinkles in a single night. I was delighted beyond expression. I tried my treatment again, and lo and behold! my wrinkles were practically gone. A third treatment—three nights in all—and I had no wrinkles and my face was as smooth as ever. I next offered my treatment to some of my immediate friends, who used it with surprising results, and I have now decided to offer it to the public. Miss Gladys Desmond, of Pittsburg, Pa., writes that it made her wrinkles disappear in one night.

Mrs. M. W. Graves, of Bridgeport, Ct., states: "There is not a wrinkle left, my friends say I look 20 years younger. I consider your treatment a godsend to womankind." Mrs. James Barrs, of Central City, S. D., writes: "The change is so great that it seems more a work of magic."

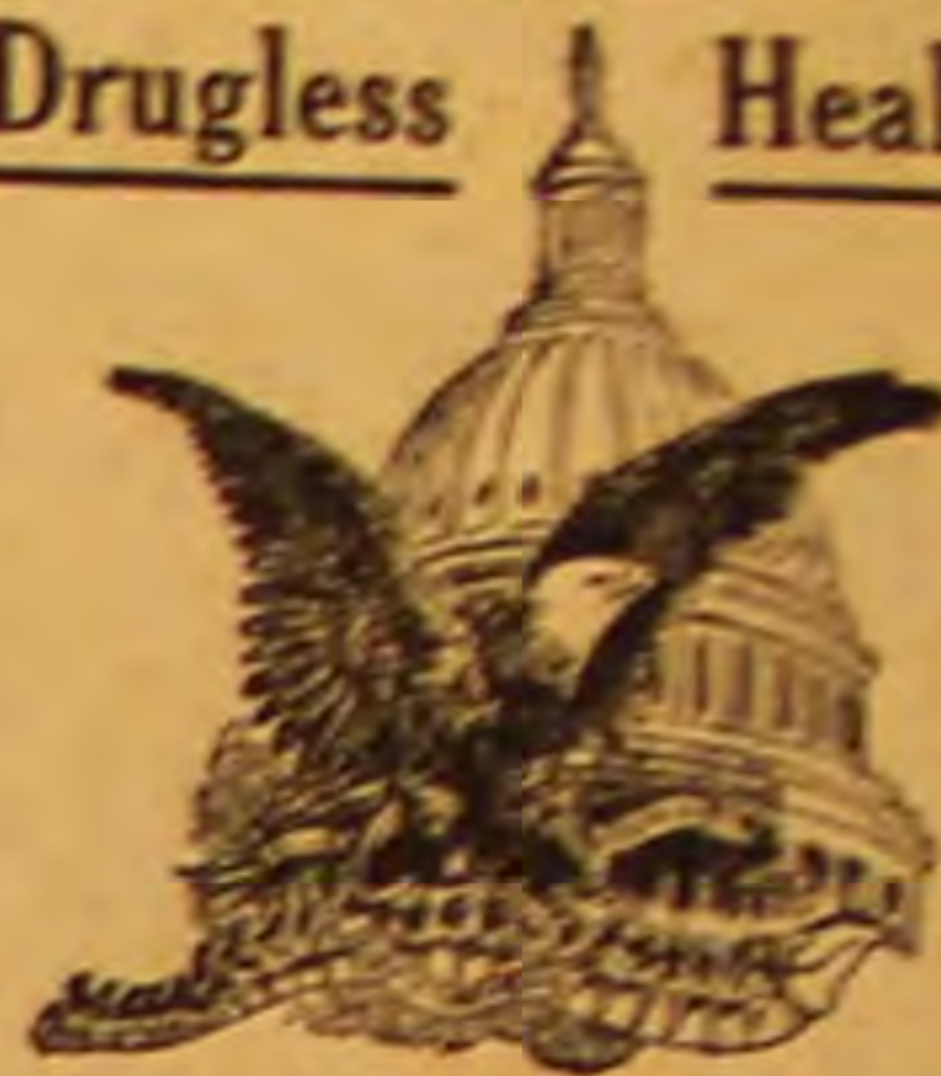
I will send further particulars to any one who is interested, absolutely free of charge. I use no cream, facial massage, face steaming or so-called skin foods; there is nothing to inject and nothing to injure the skin. It is an entirely new discovery of my own and so simple that you can use it without the knowledge of your most intimate friends. You apply the treatment at night and go to bed. In the morning, lo! the wonderful transformation. People often write me: "It sounds too good to be true." Well, the test will tell. If interested in my discovery please address Harriett Meta, Suite 10 P, Syracuse, N. Y., and I will send you full particulars.

How to Learn Chiropractic

A beautifully illustrated book describing

The New Drugless Healing System by

Physio-
logical
Adjust-
ment



SENT
FREE

This Book tells you all about the Howard System of Physiological Adjustment. The only Real Discovery in the Art of Drugless Healing in the last half century.

A paying profession which can be acquired at home in spare time. The only course of its kind offered to the public. Health without drugs. Based on unerring Natural Laws. Superior to all other methods of healing. Easy to learn.

Read what Our Students Say Regarding Our Course:

MR. A. ZILLIGER says, "It is very thorough and practical. Nothing to compare with it in the art of healing. The course is entirely satisfactory. Is far superior to other courses I have taken."

DR. WALTERS says, "I took in \$100 the first month after graduating, and \$474.50 the second, and \$500.00 the third month."

Don't Slave for Others

Chiropractors soon become independent. \$2000 to \$5000 a year now being made by graduates of the Howard System of Physiological Adjustment. It is positively the most advanced and scientific method of drugless healing. Study at home or in class. Easily comprehended by anyone of ordinary education. Start on the road to success today by sending for our free book "How to learn Chiropractic."

NATIONAL SCHOOL OF CHIROPRACTIC
Dept. H, 618 West Congress Street, CHICAGO, ILL.

"Said the little brown leaf as it hung in the air,
To the little brown leaf below,
'What a summer we've had
To rejoice and be glad,
But today there's a feeling of snow.'"
—Margaret E. Sangster.

"It was autumn, and in front of a house stood a maple tree whose leaves had turned to a scarlet so intense that one could scarce look without winking. And by its side stood a twin maple whose leaves were like fairy plates of gold.

"And within the house were two sisters, strangers in that land. And one said to the other, 'See, sister, the newly risen sun has touched the trees in front of our dwelling, and they are beyond my power to describe, so beautiful are they.'

"But the other one was engrossed in household cares and she did not come to the casement. She said, 'Of such a scene have I read in the poets. It must be transcendent. I wish that I might see it, but I have that which I would finish, and a joy that is anticipated is trebled.'

"Then the other, who sat at the casement and gave herself up to the feast of color that lay before her, said, 'I could never imagine such beauty. I am glad that mine eyes can see it, and while it lasts I will watch it, that no change in the falling of the sunlight and shadow upon it may escape my notice. Seeing it I can remember it, but if I saw it not I could not fancy such a scene.'

(Continued on Adv. Page 38.)

\$ 650

BUYS ALL THE MATERIAL NEEDED TO BUILD THIS HOME

Price includes Blue Prints; Architect's Specifications; Full Details; Working Plans and Itemized Bill of Material.

Lumber and Building Material at Bargain Prices



We Save You Big Money

The Chicago House Wrecking Co. is the largest concern in the world devoted to the sale of Lumber and Building Material direct to the consumer. No one else can make you an offer like the one shown above. We propose to furnish you everything needed for the construction of this building. It will be in accordance with our specifications, which are so clear that there can be no possible misunderstanding.

How We Operate

We purchase at Sheriffs' Sales, Receivers' Sales and Manufacturers' Sales, besides owning outright sawmills and lumber yards. If you purchase your building material for the complete home shown above, elsewhere, it will cost you from 50 to 60 per cent more than we ask for it. By our "direct to you" methods we eliminate several middlemen's profits.

What our Stock Consists of

We have everything needed in Building Material for a building of any sort. Lumber, Sash, Doors, Mill-work, Structural Iron, Pipe, Valves and Fittings, Steel and Prepared Roofing. We also have Machinery, Hardware, Furniture, Household Goods, Office Fixtures, Wire Fencing—in fact, anything required to build or equip. Everything for the Home, the Office, the Factory or the Field. Send us your carpenter's or contractor's bill for our low estimate. We will prove our ability to save you money.

Our Guarantee

This company has a capital stock and surplus of over \$1,000,000.00. We guarantee absolute satisfaction in every detail. If you buy any material from us not as represented, we will take it back at our freight expense and return your money. We recognize the virtue of a satisfied customer. We will in every instance "Make Good." We refer you to any bank or banker anywhere. Look us up in the Mercantile Agencies. Ask any Express Company. Write to the publisher of this publication.

Free Book of Plans

We publish a book containing designs of Cottages, Bungalows, Barns, Houses, etc. We can furnish the material complete for any of these designs. This book is mailed free to those who correctly fill in the coupon below. Even if you have no immediate intention of building, we advise that you obtain a copy of our FREE BOOK OF PLANS.

HIGH GRADE BATH ROOM OUTFITS.

Clean—Sanitary—Odorless—Newest Designs—Best Appliances—Finest Nickel Trimmings

Save 40 to 60 per cent on plumbing fixtures of every description. **OUR No. 3 1-2 BATH ROOM OUTFIT, \$50.00.** We guarantee every article used in this outfit to be absolutely brand new and first class in every particular.

THE BATH TUB is spotless white porcelain enameled, with heavy roll rim, and of very graceful shape.
THE LAVATORY is beautiful, spotless white porcelain enameled, with full set of nickel plated trimmings.
THE CLOSET is the latest and most sanitary, vitrous syphon jet; polished solid oak seat and tank.

THE ACCESSORIES include bath seat, nickel plated soap cup, two towel bars and toilet paper holder.

NO JOINTS TO WIPE, all threaded pipe connections. You do not require a plumber to install.

Fifteen different combinations from \$25.00 to \$200.00. Our prices will save you one-half what your plumber would ordinarily charge you.

We furnish a written binding guarantee with every outfit that we sell. If any material is not fully up to our representations or your expectations, we will exchange at our freight expense or refund your money. You run no risk in dealing with us.

Guaranteed Hot Water and Steam Plants, \$100 Up.

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CHICAGO HOUSE WRECKING CO., Chicago.

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I expect to build

Send me free your 500 page Catalog and Plan Book.

Name

Town

County..... State.....

We save you 30 to 50 per cent. Send us a sketch or diagram of your house for our estimate. Steam and hot water heating plants of modern construction furnished you complete, ready to install. Our efficient Engineering Department furnishes you correct heating ideas. Any handy man can install our plants, either in new or old buildings. Our complete, yet simple instructions, sent with each plan.

Free Plumbing and Heating Book!

Containing drawings and designs of modern Bath Room Outfits and Heating Plants. Gives full instructions so any ordinary mechanic can install plumbing or heating fixtures. Tells how to secure perfect sanitation. Gives all necessary information regarding the care of any plant and hundreds of useful heating hints. Mailed free to anyone answering this advertisement.

Free 500-page Catalog!

Containing a record of all the different stocks that we have for sale. Every economical purchaser should have a copy in his possession. Mailed free to those who fill out the coupon opposite. Now is the time to put into execution your long contemplated building or improvement. We are selling Lumber and Building Material lower than ever before. Write us today. Ask for No. 870.

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REMARKABLE INVENTION

AN INSTRUMENT THAT IMPROVES AND STRENGTHENS EYESIGHT

Spectacles May Be Abandoned

This instrument, which the inventor has patented, is called, "Actina"—a trade-mark word.

In the treatment of eye diseases the inventor of "Actina" claims that there is no need for cutting or drug-



ging the eye in treating most forms of disease. Cataracts and other abnormal growths have been removed, and weakened vision improved or restored by this new and more humane method. "Actina" has been tested in thousands of cases and has effected marvelous results, many people testifying that it saved their eyesight. So confident are the owners that this device is an instrument of great merit, that they will give absolutely a free trial. They want every one interested to make a thorough investigation and a personal test of "Actina." One will be sent on trial, postpaid, so that any person can give it a test.

They issue a book—a Treatise on Disease—which tells all about "Actina," the diseases it will remove, what others think of it, what marvelous results it has effected, and all about the responsibility of its owners—all will be sent absolutely free upon request. This book should be in the home of every family. Address Actina Appliance Co., Dept. 64R, 811 Walnut St., Kansas City, Mo.



WHY DON'T YOU GET THIS PHONOGRAPH ON FREE TRIAL?

For almost four years I have been making the most liberal phonograph offer ever known! I have given hosts of people the opportunity of the genuine Edison Phonograph right in their own homes on **ABSOLUTELY FREE TRIAL**.

So far you have missed all this. Why? Possibly you don't quite understand my offer yet. Listen—

MY OFFER: I will send you this Genuine Edison Standard Outfit (the newest model) complete with one dozen Edison Gold Moulded Records for an absolutely free trial. I don't ask any money down or in advance. Just a plain offer to ship you this phonograph and records on a free trial so that you can hear it and play it in your own home. I can't make this offer any plainer, any clearer, any better than it is. There is no catch about it anywhere.

Why I Want to Lend You This Phonograph:

I know that there are thousands of people who have never heard the Genuine Edison Phonograph. That's why I am making this offer. I can't tell you one-twentieth of the wonders of the Edison, nothing I can say or write will make you hear the grand, full beauty of its tones. The only way to make you actually realize these things for yourself is to lend you a Genuine Edison Phonograph free and let you try it.

IF YOU WANT TO KEEP IT—you may do so, but it is NOT compulsory. If you do wish to keep it, either remit us the price in full, or if you prefer, we will allow you to pay for it on the easiest kinds of payments.

OUR EASY PAYMENT PLAN I have decided on an easy payment plan that gives you absolute use of the phonograph while paying for it. \$2.00 a month pays for an outfit. There is absolutely no lease or mortgage of any kind.

GET THE LATEST EDISON CATALOGS

Just sign this coupon. I will send you our superbly illustrated Edison Catalog, and the latest list of Edison Gold Moulded Records (over 1500). No obligations, just get the catalogs. A postal card will do, but you must send me your name and address right away. **Don't Delay!**

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Please send me without obligations, your 1908 Edison Phonograph Catalog, list of Edison Gold Moulded Records and Free Trial Certificate entitling me to your grand offer, all free.

Name.....
Address.....
Sign and Mail
this Coupon
Today.

The Sick Made Well WITHOUT MEDICINE

Precious Life and Health Can be Saved by this, That Would be Hopeless Under Old Methods. The Nature of the Disease Makes no Difference.

OXYDONOR Cures All Manner of Disease With Oxygen



IT IS NO LONGER NECESSARY to suffer the pangs of pain and disease, or die prematurely, the time is now at hand when it is as easy to get well as it is to get sick. The application of **OXYDONOR** compels the body to absorb oxygen through the lungs, membranes and pores of the skin, thus oxygenating the whole volume of the blood, instilling new life and vigor into the system, causing all the vital organs to act naturally. When the blood is filled with the living force of oxygen, disease is absolutely impossible.

It carries the vital force of animation in every pulse-beat, and when made adequate it moves any function, throws off any disease, causing the process of life to prevail. The nature of the disease makes no difference—this natural animation overcomes any form of disease. Case after case has been cured of **Stomach Trouble, Rheumatism, Nervous Prostration, Insomnia, Kidney and Liver Trouble, Dropsy, Blood Diseases, Ulcers, Abscesses, Tumors, Scrofula, St. Vitus' Dance, Lung Diseases, Blood Poison, Bright's Disease, Appendicitis, Catarrh of the Head, Throat or Stomach, and all Female Diseases, etc.**

All this is simply the operation of a natural law, and it is not half as wonderful as the fact that you can send your voice along a little wire for thousands of miles; yet no one doubts the telephone or is astonished at what it accomplishes. Is it strange, then, that a new discovery should be made in the line of physical science as applied to the healing art?

OXYDONOR is sold for self home use, and is not a battery or electricity.

GEO. P. GOODALE, Secretary Detroit Free Press, writes:

I know of no other discovery whose value approaches **OXYDONOR**. I have a sure conviction, founded on actual, personal experience, that it is one of the greatest boons within human reach and it seems to me the most important step toward healing human ills in three thousand years.

DR. THOS. CLARKSON, Lineville, Iowa, writes:

I have been 33 years in the practice of medicine and have had very good success in my practice; but search all the materia medica—there is nothing to be found in all the world to compare with the **OXYDONOR** in the cure of disease.

O. E. ANDERSON, Harcourt, Iowa, R. F. D. 51, writes:

The **OXYDONOR** I got of you saved my boy's life after three leading doctors of Webster county gave him up to die. Since then a number of my neighbors have procured **OXYDONOR** for various troubles, and I have heard good news from every one of them.

The full history of above cases and scores of other remarkable cures given with our two **FREE BOOKLETS**. Call or write for our **FREE BOOKLET** and learn about this, the greatest of all healing methods.

Dr. H. Sanche & Co., 67 Wabash Ave., Room 322, Chicago, Ill.

(Continued from Adv. Page 35.)

"So the one at the window waited and watched while the one within worked and anticipated. And when the clouds dimmed the sun's splendor, yet were the trees of surpassing loveliness, and when the sun shone upon them they were like glimpses of heaven. And ever the scarlet deepened and the yellow grew yet more golden.

"The day passed on, the evening fell, and with the casting of night's shadows there came a wind that despoiled the trees of their leaves.

"In the morning the woman who had anticipated viewing the trees, said, 'To-day I, too, will feast my eyes and lay up stores for future remembrance.' And she went to the casement and looked at the trees. And their glory had departed. Naked and thin and cold were their limbs, and of their beauty naught remained save two heaps of fading leaves that had been gold and scarlet.

"And the woman smote her breast and cried, 'Of a truth, beauty is transitory!'

"Her sister made answer: 'The remembrance of beauty is everlasting!'"

CHARLES BATTELL LOOMIS in "Cheer Up."

"It ain't no use to grumble and complain,
It's jest as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
Why, rain's my choice."

—James Whitcomb Riley.

"Nothing is more wretched than a man who traverses everything in a round, and pries into the things beneath the earth, as the poet says, and seeks by conjectures what is in the minds of his neighbors, without perceiving that it is sufficient to attend to the daemon within him, and to reverence it sincerely."—Marcus Aurelius.

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New Thought

Vol. XVIII

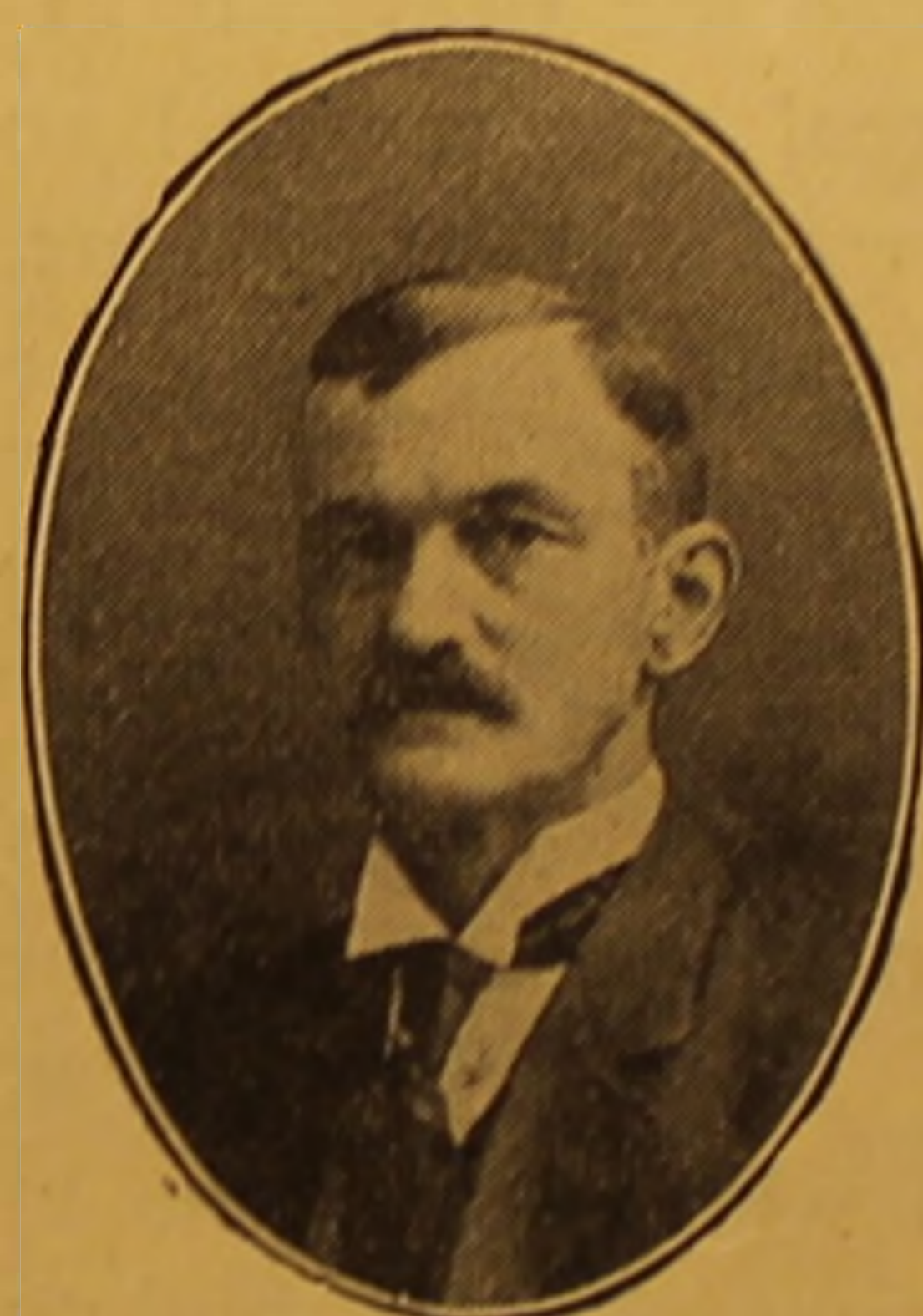
No. VI.

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."

SEPTEMBER, 1909

Shaping the Future

By Sidney A. Weltmer



power. That person who has no definite proposition, no definite idea toward which to work, no definite *ideal* completed in his mind—is like the man who intends to build, but has not even gathered together the materials for his foundation; while the man who has determined upon a certain course from which nothing shall deter him, is like him who has completed the design for his structure and is constantly making his house as he wants it, visiting it as a completed thing, looking upon it as a completed thing, and getting ready to occupy it.

What is an ideal? An ideal is something completed in the mind, which the person has not yet acquired.

Let me make a differentiation between a thought and an idea or ideal. We

speak of thought and idea as the same thing. Yet thought is like the germ in the seed. It has in it the quality which can attract to itself everything which belongs to the complete plant which will grow from that seed. It begins to attract to itself the materials out of which that plant is to be built; it attracts only that which is like itself, and after awhile it is a complete plant. Now it is the germ *plus* the plant. As a germ in that seed, it was a thought; as a complete plant, it is an ideal. Thus a thought is an ideal in embryo. An ideal is a thought in its full completion. The mind constructs into a complete thing that which the thought contains.

It is said of the St. Louis bridge that so far as the architect was concerned, that bridge was built and finished thirty years before a single stone entered into the structure. As soon as it existed as a complete thing in the mind of the builder it was an ideal. An idea, then, is that which the mind has completed, but which has not yet been realized in physical expression.

It is a fact in our experience that those things which we carry out to full completion have been constructed in thought

many times before they found material expression.

In the formation of character, those things which have crystallized into achievement have been many times revolved in the mind before the mind has given them expression.

The child looks forward to the time when he will become a man. He selects his avocation and builds into his thought for the future the things which he expects to do. He constructs in thought that which he expects to accomplish, and the character of the materialized structure is determined by the nature and persistence of his thought.

One of the strongest elements in self-healing is the forming of a distinct and perfect ideal of that which one wishes to become, and the keeping of that ideal before the mind, thinking of it occasionally and always thinking of it in the same manner. After awhile it comes to be considered as a thing which we already possess. We cease to think of it as something in the future. It is, for us, a finished proposition.

The person who desires to become an athlete joins a gymnasium and has a certain standard to which he expects to work. He has made his success *when-ever he has described and defined his standard*—not when he has accomplished it, but when he has laid out a certain plan and considered that this plan is what he wishes to accomplish. Then, so far as his mind is concerned, it *is* accomplished, though it may, and probably does, take years of practice and constant application to bring into *full expression* the meaning of that definite plan.

The little child builds as complete an ideal as does the grown person—in fact, a more complete ideal—and always builds it so that it can be added to without destroying the structure, without throwing any darkness into that earlier room. For the child has one thing which forms a perfect guide for its future plans. That thing is hope, and no doubts or fears are allowed to mingle with it. Hope is perfect and therefore admits perfect things.

a complete ideal in his mind—it WAS a finished proposition. He could take it apart and put it together. He could make anybody see how it was constructed and how to re-construct it.

What keeps a man from finishing an ideal, completing, perfecting it in his mind, when he has allowed his hopes to reach out into that future which is still untouched, that future to which he is hastening and which he must occupy before long? What could make him build an imperfect ideal?

There is only one thing on earth that could come into a man's life and make him raise in his mind an imperfect structure—and that is fear. *He gets afraid of himself.* He has no confidence in himself. He has no confidence in his ability to do things. He cannot point out in his life, perhaps, where his previous efforts have made a real success and so he thinks he will always be the same. If you meet that man some rainy day, he will tell you that it is "awful weather," Expectation is, too frequently, a kind of coloring matter that fear puts into hope, though sometimes people's expectations and hopes are, as they should be, the same.

I remember a man who once came to talk to me about a great plan he had to accomplish something. It looked gigantic to me. I said to him: "Do you think you can make a success of that?"

"Success? It is already a success."

"What do you mean?"

"I mean I have figured out the exact cost of this thing; I have figured out the exact amount of labor necessary to project it, I have demonstrated its actual quality, and all we need to do is to *put it to work*. That is all there is to it, 'Make a success?' Why, it IS a success."

"Well," I said, "it probably is, but whether your *proposition* is a success or not, *you* are one already; and if that thing fails, you won't go hungry."

The first thing I knew, that man had that proposition floated, with twenty-five thousand dollars paid-up capital. He had

and from all signs it is going to *keep on raining*. But go to the man who has success already mentally forecasted, if not experienced, say to him: "It is bad weather, isn't it?" "Oh, yes," he will answer, "but it will be all right tomorrow."

We speak of thought being a vibration which is both attracting and repelling, but its *attraction* is that out of which it builds things, is the power which it uses in building; and so when we determine upon a certain thing and do not change that determination, we will attract that thing to ourselves. Suppose you want to have a perfect body, and it is imperfect now. One of the necessary elements in attaining this is time, but all the time there is cannot make this body perfect if you haven't determined it *shall* be. The human body is perfect for just one reason, and that is because the mind which occupies it lives in harmony with the law which keeps it perfect.

In self-healing the mind does not grasp instantly that there is a power which is constantly building us up, constantly disposing of the waste material, constantly throwing off as many dead cells as it is building new ones, but here is the determination to make: "I am going to continue until I perfect the body in which I live. I do not intend to change that determination, and will not allow my mind to change it."

What is that determination? It is a thought which contains a vibration, a movement, and that movement reaches over into the great thought world, gathers hold of every atom of material that is like itself, brings it to itself and builds this body out of it.

Some one says: "Isn't that a very hard thing to prove?" Not very. "How can you prove it?" Well, take any living plant and watch it grow. Where does it get *its* materials? Where were the materials which made the solid oak? Where were they ten years ago? What caused *them* to gather together and form this tree? Doesn't that answer your question?

That tree has one advantage of us.

It has no way of getting discouraged. It has no way of knowing it *can't* do a thing. It only knows it *can*. It has that impulse, it has that idea of completing its thought, of turning it into an ideal. The tree has a certain vibration, a certain movement, and it attracts to itself out of this blank about it, that which is like itself.

And so Man attracts to himself that which is like his purpose, like his ideal; and the more he has allowed himself to construct things into form, has gone into his mind and looked at them, built them, and known them as his own, the more readily will he understand that whatever he wants that other people have gotten out of the world, he can get, and that all he needs is to determine to get it.

I once knew a little boy who was standing in the school-room trembling all over because he had been delegated to speak a little piece he had learned. He had never tried to speak a piece in his life, and he couldn't get started. He couldn't make the first word come out. Finally a visiting teacher stepped up by him and said, "Now, just commence; this is the first word." He began to speak the piece. His voice trembled and the tears came, but he spoke it right through. When he had concluded, he went and sat down. His mother said to him; "Johnny, if I had been you and been such a baby that I cried, I wouldn't have tried to speak." He said: "Mother I would have spoken that piece if I had fainted and cried both." Then the same visiting teacher came and spoke to him: "Johnny," he said, "this is the kind of material out of which presidents, senators and congressmen are made—persons who determine to do a thing, *no matter what happens on the road*."

That young man is spending his first term in Congress right now. Right there he constructed his first ideal of statesmanship. He built his aircastle. He shaped it over and over. I remember him in school, at eighteen years of age; he often referred to "when I get to Congress." He never said "If I go to Con-

gress," but "When I get to Congress."

That ideal had been given definite shape, and all the intervening years it was attracting to itself that character which it is now exerting.

And so it is with whatever we undertake.

I remember once visiting an old school-teacher friend of mine. Though I had never gone to school with him or to him, we had worked together a great deal in school work. I said to him: "Now you are going away. You have given me so much good advice that I feel I want something special from you now. I am going out into the world practically alone. I have taken such a position on educational matters that every teacher in my county is arrayed against me, but I believe I can accomplish success along the line I have chosen." He said, "There is just one thing I want to impress upon you. I think you have the idea all right. You are out in the world a worker, and you will always be a worker. Have this for your ideal: 'That what other men have done *you* can do or *learn* to do.'"

That has been my ideal, and today when I see something other men have done, I carry that thought in my mind—but I don't care *who does it*. "But," you say, "wouldn't *you* like to accomplish all those things?" No. What is the use of my doing all that work? I am interested not in who does it, but in what is done. It would be just as reasonable for one man to want to eat everything people eat as it would be for him to want to do *everything* that amounts to anything. But keep the *ideal* that whatever can be done, you can do or *learn* to do it.

Another ideal that I have carried with me through life is the desire to impart. No matter what I have learned in life, I have never learned a thing or commenced to learn a thing that I didn't have in it the ideal: "I am going to tell this when I have learned it." "Oh, of course," say people when they get acquainted with me, "but you are a teacher." *I couldn't help but be*. I have carried that ideal

always in my mind. I commenced teaching thirty odd years ago. I never grasped a thing but I had it in my ideal that when I learned it so that it satisfied me, I would tell someone about it. Everything that presents itself to me, everything I look upon that interests me, brings with it, first, the desire to understand it, and then the desire to make some one else understand it. Every time I see something new, that new thing says to me: "Look at me, get acquainted with me, and then make me acquainted with some one else."

Some say, when they admit having fallen below their ideals, failed of the realization of their ambitions, "But I get discouraged!" Well, to admit being discouraged, to admit fear, to admit weakness, shows that you haven't any fixed purpose in life. You haven't taken a stand. You haven't a *determined plan*. The man who has determined to do anything, never considers an "if" or a "but." He says, "when:" he talks of it in a positive sense.

The first thing to do is to GET FIXED. Get something toward which you are going to work. And it is just as easy to aim high as it is to aim low. You are not doing your own mind justice, your own being justice, if you aim low. Your inner nature tells you to be perfect, and the greatest soul that ever lived told us we could be as perfect as the Father from which we sprung.

I have heard people say: "I wish I could keep my children from building up such great hopes." Bless your soul, your children *need* those hopes. I have seen young people who if they could be made to put their whole mind upon a structure which is ten years from occupancy yet, spend every day on that, and let the body which they occupy *alone*, would have a perfect body with which to occupy that structure when they got to it.

There is another class of "ideals," of "day-dreams,"—the kind builded by the unfortunate children who are always being told NOT to do things. If they get their feet wet, they are expected to

take cold; if they eat green apples, they are predestined to colic.

I went with a young man once, who traveled through the south. We were riding along on the train, and he said to me, "Do you know that today is a very important day with me?" I said, "No. What makes it so important?" "I am twenty-one years old today." "Why so important? We all pass that milestone." "I will tell you why. I was never allowed to go to a show and never allowed to play cards; and just as soon as I get to Little Rock I am going to a saloon and get a drink of whiskey, going to play cards and going to the theater." "When did you arrive at that conclusion?" "I made that determination when I was twelve years old."

He built an aircastle, you see, that had card-tables in it, that had bar-room attachments. Probably had he never been told not to do these things, he would not have wanted to do them.

Teach the children that the future will be based, not upon the possible failures of humanity, not upon those traits of character that make our suggestions useless, but upon *the virtues of the human soul*; and, those virtues being awakened, those powers of mind being aroused that can build things, the constructive side of life comes into expression and the children can be taught to use those powers to create for themselves child-ideals which will find a rich materialization in the achievements and fruition of maturity.

There is a wonderful amount of fine educational value in the kindergarten work that builds the little block houses, that draws the squares and octagons, that gives the busy fingers work and tells

them how to *do* something, how to *build* something. The child of the future will not be told not to do this and not to do that, but will be told so many things it *can* do, that it will be kept too busy to need that anything be forbidden.

The ideals which we form, the thoughts we construct, the plans we enter into, are going to be worked out some day, whether we know much about it or not. Remember that everything you allow yourself to believe has an influence upon your life. If you allow yourself to believe you are subject to adverse conditions that life about you holds, there is no power in heaven or on earth can keep these evils out of you. But if you believe that there is for you life, health, strength and every blessing which comes to any other human soul, all the devils that man ever conjured up as existing could not keep you from them. You have the powers of heaven to help you carry out any ideal that has in it the reaching after perfection, and you haven't a single helper, unless some person who is about as weakly as you are, to fall into the ditch with you when you begin to consider your weaknesses.

If we build for ourselves in our minds, in our ideals, only those things which are perfect, then we are constantly working toward perfection, and there is a certain quality which lies in the divine part of every human mind that calls for perfection, and nothing short of that will satisfy us.

The mind which has a capacity to desire something perfect, has the capacity to make it perfect. The mind capable of grasping that which is absolutely right, is capable of securing that thing in its exactness.



The Gospel of The Higher Selfishness

By Ella Wheeler Wilcox



One of the most discouraging experiences which can come to us when we are happy in the thought of doing good is to give time, vitality and perhaps money to aid some one who proves to be absolutely unworthy.

It occurs more than once to almost every one who is generous or sympathetic by nature, and each time it occurs the first tendency of that nature is to recoil like a turtle into its shell and never again put forth its head in helpfulness.

But the only view to take of such a situation is, perhaps, a somewhat selfish one, what is called the "higher selfishness."

It is to rest on the consciousness that the sympathetic and generous impulse was an enriching one for our own nature, however it failed to benefit the being to whom it was extended.

And, after all, is there any higher duty in life than to develop and enrich our own nature? For is not the influence of the noble man a blessing to all who approach him?

Was not this the first and final duty imposed upon us by the Creator? I grow to realize more and more how absolutely imperative is this duty.

It is absolutely impossible for us to make the most of our qualities and opportunities unless we are cultivating sympathy and generosity and unselfishness; and if at times—indeed, if the greater number of times—we find these impulses have been misused by those who called them forth, we should not regard the experiences as disastrous or the effort wasted.

If, as we grow older, we find that such

experiences make us more cautious in the impulse to be helpful, we should not fear that we are growing cold or callous. We are simply learning the truth about God and humanity; God does not want too much interference with His world, and humanity is harmed by too much help.

Both are great lessons to learn, and the heart that commits them to memory needs to keep very reverent and very tender at the same time. It wants to be ready to give out instantly when the true call comes, but to avoid forcing itself where no absolute benefit can result from interference.

Sometimes we are like unwise children, who pour water on a flower bed daily after the seed is planted, until the seed rots and never springs up to life and beauty as it would have done if left alone with the dews and rains of nature's providing.

Just so we do too much for some one we regard as worthy, and we spoil the possibilities of that one and destroy the individuality.

Nature intends each soul, like each shoot, to struggle through the earth's mold up into the light and air, without much assistance; when assistance is given, it should be most carefully and prudentially bestowed.

Pull away the weeds and keep the ground mellow, but do not over-fertilize or over-water the plant. Give air and light, and leave the plant alone.

And however disastrously it may result even then, do not grow melancholy over your wasted time and trouble.

Nothing we do with good intention is wasted or lost.

We are the better for doing it, and God's purpose in giving us life is being

worked out.



Sufficiency

By Felicia Blake


OH Soul, that knew your right to ask
And yet that spoke through mortal lips;
That knew your right to have, yet lost—
Lost through mortality's eclipse.
You felt no pain or bitterness,
You drew away—that you might bless.

Oh Soul, that now in purity
Can speak with lips themselves as pure;
And yet, because the ears distort,
Your earnest wish must still endure.
You feel no pain, no bitterness,
You wait—you wait that you may bless.

Oh Soul, some day your treasured wish
In other hearts will come to light;
The limits set by thought will pass
And ears will hear your words aright.
Then no more kept from happiness
You'll take and give—that you may bless.

Letter to A Charity Worker

By Horatio W. Dresser

 OUR questions in regard to work in the associated charities and the relation of such work to the inner life are exceedingly interesting, and involve so many important points that I am going to answer them in a public letter. In the first place, you are undergoing a struggle because you are not sure whether you are in the right place. The question with respect to your competency to serve is really the vital issue. This problem resolves itself into this. Are you engaged in the work for which a woman of your subjective quality is best adapted? Have you a standard by which to measure the work? Have you a working theory of life, so that you can tell whether social reform work such as you are engaged in is really effective?

Such a theory would be concerned with questions like the following: What is the aim of human life? What is most worth while? Should life be solely devoted to service, or should each person have abundant opportunity for self-cultivation? What interests are higher—those that pertain to material goods, or those that relate to the good of the soul?

For the sake of the argument, let us assume that man is essentially spiritual, that he should be regarded in the light of that which in the long run makes for his spiritual welfare. Let us further agree that your present sense of incompetency springs from a restless, latent ability to do another kind of work, one which shall express your larger selfhood. But inasmuch as you do not wish to leave your present occupation until you have done it as well as you can, it is wise to meet it in the way that will be most significant for the development of your character. Let us therefore take up the second question first.

A student of the inner life is not sup-

posed to be able to advise you, whereas you who have been specially trained ought to answer this question at once. Yet what is best for one is in a sense wisest for all, and in a measure all moral problems are alike. Ideally it is best for each soul to have full opportunity to make the most of this natural existence. Character stands above things, the inner life above the outer. What, then, can one do for another? *That which shall most effectively enable the other to do for himself.* That may mean giving him the wherewithal to clothe himself or be fed; it may mean securing work for him, or aiding him to become self-helpful. At any rate, the long look ahead is of the greatest consequence.

Now, very likely it is the responsibility of taking the long wise look that weighs upon you. Perhaps you do not appear to have the head for it. But who that is really in earnest does feel competent? What minister, physician, teacher, moral guide, even if he have great ability, esteems himself able to meet the complex situation which faces him? At best, it is a question of following the most promising clue at hand, then adopting another if that fail. Every now and then a new problem presents itself which for the moment is completely baffling. The successful worker is one who persistently does the best he can and is then trustful. As for responsibility, no one can wholly assume it for another, no one can see far ahead with assurance. Oftentimes it is better for the other that only a little can be done, for each of us must have the benefit of experience. Having done the best, we know it is right to rest content. If we are to do our best in the hour of need we must be fresh in spirit, not weighed down by others' burdens.

If we are over-serious, anxious, "dragged out," this fatigued state of

mind and body takes from the effectiveness of our work. Charity begins with the agent of it. Remember that at best the charity worker is a servant of wisdom, of love; hence she must keep close to the spiritual sources. There are times when she may as truly be the soul's physician as those who deal with people in the so-called higher walks of life. It is all a question of adaptation to different stages of development.

It may well be that one must begin by fairly insisting upon the observation of sanitary or other physical conditions. One may be compelled to instill ideas imperatively rather than persuasively, to be philosophical for those who are as yet unreasoning. Nevertheless, the end in view is the same, namely, to lead every man to the point where he recognizes that what he does for himself is of prime consequence, not what is done for him. The idea which one throws out may indeed be elementary and authoritative, but it is still a means to a highly intelligible end. If, then, the social worker must above all else be practical, know the immediate, concrete thing to do, and do it, there is nevertheless as good reason to be philosophical about it all; and if a man is to keep the future in view he must be in good condition for thought upon the higher ends. If this seems to increase the responsibility, why, then, the obvious remark is that one does not attain the true philosophic insight except in quietness and confidence, a state in which one is content to do the best one knows and then abide by the result.

Of course, if one believes that the present state of each soul is the best for that soul, one has a sense of trust in the principles which regulate the soul's situations and conditions. One does not then feel responsible for other souls, but believes that more is involved in the soul's situation than any man can regulate. With this presupposition regarding the soul, one regards his own office as essentially that of a helper, as one who first learns how the given soul is placed, then aids in taking the next step. That is to

say, the prime factor is the soul's attitude, the willingness of the person in question to meet the conditions at hand. The lesson may, for example, be one of contentment, of faithfulness to the work immediately to be done, faithfulness to the children or others who need to be cared for. The lesson may be one of adjustment or may involve breaking free and seeking employment elsewhere. Neither the person in question nor the social worker may be able to see precisely what ought to be done. But the worker can at least do and think that which will help to bring the right guidance into view.

Now, this doubtless sounds remote and abstract enough. But the social worker goes to the student of the inner life for another point of view, one which will enable the mind to obtain sidelights. From the philosopher's point of view it is as important to have a working basis as to be able to say the right word or do the immediate deed of service. For one will then have a theory of human nature, and a method of dealing with it.

For example, take the question of sin. One's entire procedure in dealing with a sinner will be influenced by one's belief about sin, even though one give no thought to the subject at the time. There is an attitude towards sin replete with condemnation, springing from a sense of theologic or aristocratic superiority, implying harsh judgments which are inevitably influential. On the other hand, there is a democratic attitude towards the sinner which is inspired by love, by such reasoning as this: Here we are in this natural world, environed by conflicting forces, and beset by the struggles of our dual nature. We have our passions and our noble impulses, our temptations and our aspirations. None of us has advanced very far. There is abundant ignorance. There are few, if any, who can first cast the stone. We are all in the same general situation. We know better than we do, and we would fain do as well as we know. We are restless, eager, praying for help. Let us then think of

one another from the point of view of the soul's readiness to lead a better life, if only the way be shown. Let us think of the end to be attained, not of the present sinful state. Let us live for and cling to the ideal. Let us approach all women as sisters, all men as brothers.

Now this, you say, sounds well, and this we are all trying to do. Well, let us do it, by first of all recognizing the system of first principles implied. It is not now a question of theological presuppositions, but of reasonable recognition of natural law. Sin is not a deed for which one is likely to be condemned to hell, any more than virtue is to win a reward promised because one chances to believe in the appropriate creed. There is no call for officious condemnation. The woman taken in the act had been by that act condemned; no one needed to get down and push a sluggish moral universe, no one needed to cast a stone. The real punishment for sin is the reaction which takes place in the individual's own consciousness, and no one can escape this sooner or later. What is needed from without is the friendly aid which shall show the sometime erring one how to take the first step in living a better life.

It is a question of loving and calling forth the best that is in the sinner, rather than of condemning the sin. If the law of the land bids society punish the sinner, that is another matter. The real situation is in the inner world. Sin is an expression of the soul's struggles with conflicting forces of various sorts. It is very likely to involve a contest with the sex-nature, a nature which is central in human life. That which is central demands the greatest understanding and love. It is safe to say that nobody has any right to condemn. There is great inspiration in the deed of one who, like a saloon-keeper one heard about, took a condemned woman in and cared for, shielded her when every one had turned against her; for in that attitude *love* was expressed. The sinner longs for love, longs to love, but has not learned the

way; hence that longing has sought another channel. Condemnation would drive the soul back into its bondage, its contests; whereas love opens the way of escape. At the very outset, then, everything depends upon one's attitude of approach.

The spirit counts more than the words, often more than the deeds, however imperative. And somehow the way begins to clear with wonderful illumination, if one is prompted by a noble spirit. It is surprising how soon people find a point of sympathetic contact who approach one another without prejudice.

My point of view is through and through that of the inner life. If one did not believe all souls are in better hands than ours, one would indeed be weighted down by responsibility. I am constrained to believe that God has more to do with the children of men than men themselves, that He is with each, guiding each in mind and heart. That guidance may indeed be mistaken for anything but a divine principle. But it is just as clearly my part to recognize and to judge by the divine principle in my attitude of approach. My part is to believe in the divine, even though I cannot see it in the life of the person in question. It may or may not be my province to do aught about sin, even though one give no more than bring material succor, be an external sort of friend. If it be my privilege to be a friend in the spirit, then there is no greater privilege in human life. If a few times in my natural existence I am perchance a special instrument in time of need, then indeed all the years have been worth while. But I must keep this possibility in mind from first to last. If sometimes it is my part to go away and do nothing, the one whom I leave is not abandoned. I am not responsible for that which is not given me to do. To withhold, sometimes implies greater love than to give. I may rest content if I always do what is given me to do, if I borrow no trouble from that which is not my affair.

Up-To-Date Conceptions of Science

XII. LIFE AND MIND AMONG THE PLANTS

By William Walker Atkinson



As we have said in previous articles, there is but the faintest shade of difference between some of the lowest forms of plant life and the highest forms of crystal life, if the latter term is permissible. The phenomena of "metallic vegetation" bear a close resemblance to that of real vegetation. Some of the cells of the plants bear a striking resemblance to certain crystals, so close indeed as to seem to be but a higher species of crystal. In the case of Diatoms this resemblance is startling. The Diatoms belong to an order of flowerless plants, a genus of the *Algals*. They present the appearance of *crystalline* fragmentary bodies, generally bounded by right lines, flat, stiff and brittle, usually nestling in slime in which they unite into various forms, and then separate again. They multiply either by division or by conjugation. Their crystalline appearance is caused by their silicious coverings. They have been called "living crystals" by many writers, and others see in them a form of life lying between the mineral and the plant kingdoms.

In 1886 Dr. Van Schrom, of Naples, while watching with the microscope the development of the bacilli of Asiatic cholera, noticed the formation of double pyramids of bacilli in the form and of the appearance of true crystals. After observation and experiment, he advanced the theory that these "living crystals" were the connecting link between crystal forms and vegetable forms. They manifested growth and movement, and seemed to be alive and intelligent. He

held that all bacteria produce living crystals, and his experiments seemed to prove his contention. These crystals are homogeneous albuminous matter, colorless and structureless at first, and when they reach a certain stage in their career they seem to lose their life qualities and to all intents and purposes become dead matter or ordinary crystals. These living crystals seem forced to assume a geometrical figure by some inherent force akin to the life force of all living things. But while possessing these indications of elementary vegetable life, they also exhibited the properties of refraction, inclusion, absorption, polarization and other qualities of mineral crystals. Further research has shown that other crystals, similar in form and activities to those discovered by Van Schrom, are to be found in the sputum of asthmatics, and in other secretions of living organisms.

Writers on the subject of life and mind generally hold that the presence of *intelligence* in organisms is indicated by the phenomena of nutrition, reproduction, and of physical and chemical change due to adaptation. If these are present, intelligence is assumed to exist in the organism. Bieser says: "*Adaptation*, after all, is the best evidence of the presence of intelligence or life in forms or units of matter. Adaptation, also called physiological adaptation, but best called psychophysical adaptation, is the one weapon by which living organisms fight against the destructive forces or conditions of nature. In all its forms, adaptation is the more or less successful co-operation of living organisms with the laws of nature—it is not the disregard of natural laws. In taking adaptation as our criterion by which the presence of intelligence is determined, we find no diffi-

culty in settling the question of the presence of life. The most perfect automatic machinery has no life, because it cannot adapt itself in the least to the changing environmental conditions and thus save itself from annihilation, when necessity arises, by the performance of simple intelligent acts."

In our consideration of the presence of life and mind in the forms of plant life, we shall follow the classification of other writers who divide the manifestations of intelligence into three classes, viz: *trophoses*, *neuroses*, and *psychoses*. By *trophoses* is meant "acts pertaining to nutrition." By *neuroses* is meant "acts pertaining to the nervous system." By *psychoses* is meant "acts pertaining to thought processes."

Even the lowest form of animal life manifests *trophoses*, or the acts concerned with nutrition. Even the lowliest vegetable cell takes nourishment and replaces its waste matter by fresh matter taken into the system. These manifestations require a very simple nervous system, often practically no nervous system at all. But, nevertheless, in every act of nutrition there is manifested life and mind activity. A lifeless thing cannot take nourishment, neither can one lacking mental power of some degree. Life and mind are always found together; in fact "Mind is the *livingness* of Life" as a writer has said. And both life and mind are manifested in even the simplest act of nutrition. Plants, even in the lowest forms, are able to distinguish perfectly between nutritive and non-nutritive particles of matter. The majority of plants possess no distinct nervous systems, so far as science has as yet been able to discover, but nevertheless they manifest *trophoses* of a degree commensurate with their necessities. Beyond this manifestation, however, they seldom go.

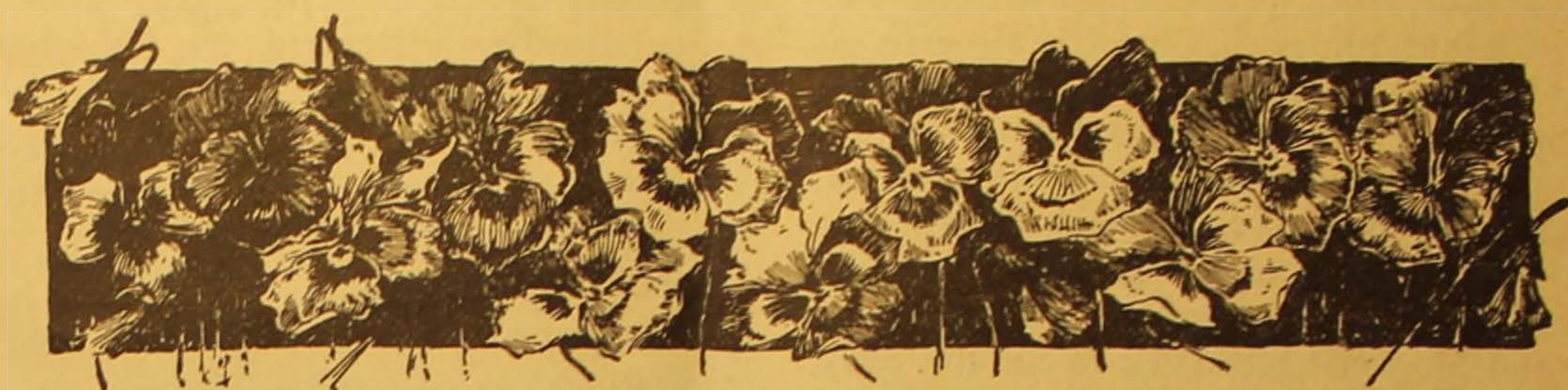
But in the class of plants known as "sensitive plants" and others, we find *neuroses*, or acts concerned with the nervous system, of so high a degree as to leave no doubt of the presence of something connected with a nervous system of considerable development. Some of the orchids, and a few other plants, manifest *neuroses*, but the presence of this class of mental activity even in a few species is important and indicates the presence of mind in the plant world without a doubt.

But, still higher in the scale we find manifestations of *psychoses*, or acts evidently arising from true thought processes, although of a low order. The story of these manifestations of mind among the plants is most fascinating, and will open up new fields of thought to many who will hear of them for the first time in these articles. In our next several articles, we shall acquaint you with the wonderful revelations of science regarding the manifestation of *actual mental activity* in certain forms of plant life. We shall show you that even the lowly plant forms are akin to us—far-off relations in the great Cosmic life. As Bieser says: "While we believe that the intelligence of man, animals and plants is essentially the same in kind, we know that it differs enormously in degree and form. Even among men, the degree of intelligence varies, but this is because some individuals by nature see but a little more clearly their needs than others, and live under more favorable circumstances,—that is all!"

As Tennyson says:

"Nothing walks with aimless feet;
* * * not one life shall be destroyed,
Or cast as rubbish to the void,
When God has made the pile complete."

(To be continued.)



Lanes and Pastures, and a Few Don'ts

By Jessie L. Bronson

THE beginner is apt to regard the process of adopting New Thought principles as something like a balloon ascension. Just fill up with affirmation gas and up you go! Yes, up you do go most certainly, and you stay among the clouds just until the gas is exhausted; then you share the fate of most amateur balloonists with probably not so much as a parachute to break your fall.

Yet if you have "been and done" this sort of thing, never mind—you'll do better next time. But you'll take the through freight even though it is slow, *and you'll pay your fare, too.* There are no free tickets on the road to achievement, no passes nor rebates. You pay full value for everything you receive in life whether you are buying peanuts or experience.

You can never get anywhere in this world (or in any other, to the best of my knowledge) except through the process of evolution; and for every bit of new you gain, you must part with so much old.

Life is a Shylock and inexorably demands its pound of flesh.

Daily we die in order that we may live. If we are not dying to live, we are living to die, and weaving our own deathshroud. The truth is, we have all been misers without knowing it, and what we have been hoarding is only sand. Only when we have thrown away the sand have we room in our hands for gold.

We've been wearing rags when we

might just as well have been wearing royal purple. But the fatted calf is only for the returned prodigal. We can't have the husks, too, and we won't want them when once we've tasted the Bread of Life.

Don't "go into" New Thought unless you are willing to pay the price, and serve a long and faithful apprenticeship. To dabble in it will do you no more good than a smattering of French does a flighty maiden, and it *may* do some one else harm; for the uninitiated are liable to mistake your brand for the genuine article and judge accordingly.

There's no virtue in smoke unless a blaze is beneath it.

The bargain counters are piled with shoddy. It's only the all-wool that sets its own price. And when you and I are all-wool, *we* may demand our price from Life, *and get it.*

Government coin rings true; the counterfeit produces a hollow sound.

One hypocrite does more harm than twenty honest skeptics.

The scales of Life weigh unerringly, and you are required to tip the balance of your ideal before you step off the scales.

"Thou shalt not go out hence till thou hast paid the uttermost farthing."

"Not every one that saith, 'Lord, Lord! but *he that doeth the will.*'"

Don't prate about "cosmic consciousness" and "going into the silence" until you can treat your neighbor unselfishly.

Go into "the silence" and become so unselfish that your neighbor will see you *are* unselfish without being told. When we get real cosmic consciousness, we won't need to talk it. It will talk itself.

So don't set out on this pilgrimage until you are prepared to spend your life and all you have and are, in the quest for the Holy Grail.

And don't expect to find fair weather and smooth sailing all the way. The dwellers in the "House of Mirth" may slam doors in your face, and a few taunts will be apt to greet your ears as you pass along the streets of the City of Vanity. But "be not dismayed, for I AM with thee." Preach the Gospel of Getting What You Want, all you like—it's a good gospel and pleasant to listen to. But I'll take my text today from the Gospel of Getting What You *Don't* Want.

The Lord is a practical farmer and he finds it necessary to fence in lanes for his sheep to walk in, else they would get into the clover-patch instead of the pasture, and eat too much clover.

Getting what you don't want is the most direct method of getting what you do want, do you see? And you don't want indigestion—physical, mental, or spiritual—*do* you? Better to feed on plain grass cropped between the rocks.

So long as you were wending your own forlorn little way to Nowhere, you were at liberty to meander as much as you liked. You tried this path and that at your own sweet (or bitter) will, stopping to browse awhile if the pasture were green and the waters still, or turning back in precipitate fear if you spied a lion at the gate.

But now that the Lord has you started on the straight road to the City of Realization, there can be no more meandering. We have to learn to let go of the lesser good that the greater good may come. And if we do persist in trying to unfasten barred gates, we shall surely find a lion behind them—a real lion whose name is Karma, and whose teeth are sharp but salutary in their effect.

And as we learn to keep our face

turned steadfastly toward the Celestial City, our tear-taught eyes will begin to glimpse its beauties afar, and we will wonder that we were ever tempted to linger in Vanity Fair.

Dear one, struggling with numerous discouragements, beset by manifold temptations and difficulties, be not dismayed! Think not, because you cannot see the fruitage of your labors, that all your patient efforts have come to naught. 'Tis in the good old way, "line upon line and precept upon precept," that we learn New Thought; and by-and-by, in some unexpected hour, some lone hour when, weary, worn and spent, but faithful, you cease to struggle through sheer inability to struggle longer, and life seems all one aching void, then from out the calm, the Spirit will whisper, "*Because thou hast been faithful in a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord.*" (The indwelling Christ, which is the real You.)

The Christ is in each one of us, lying bound, entombed, and sleeping. On this day—our resurrection day—He will awaken, burst the bands of erroneous habit-thought with which we have bound him, and at which the fingers of our objective consciousness have tugged so impotently; roll away the stone that was too heavy for our weak hands; and come forth in all his glory, to reign and to rule henceforth. "*Behold I live—yet not I—but Christ liveth in me.*"

Then, like Jacob in his dream, you will see a ladder reaching to heaven, and angels ascending and descending, and you'll begin to sing: "Here I'll raise my Ebenezer."

But, in this hour, when the smoke of battle has cleared, and the Great Physician has poured balm on your wounds and bound them up, and you lie resting and recuperating in the sunshine of victory—be glad and be at peace, *but don't let the sentinels sleep.*

You've won a great victory, but there are other battles before you, and even now the enemy is marshaling his forces for a

fresh onslaught. Accepted humbly, a victory is to you a source of fresh strength; received in a spirit of vain-glory, it but weakens and invites defeat in some succeeding battle.

You are a diamond, but you're only just out of the mine. You'll require a deal of cutting and polishing to fit you for the King's crown, and you'll shrink and quiver for a while at the chisel strokes, but there'll come a day when, in thought triumphant, you'll be ready to

exclaim with a certain wise elder brother of ours: "*Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord.*"



Evolution

By M. A. Cassidy

The all pervading Spirit, moved by love,
 Sowed seeds of life throughout the new-made earth,
 And, with the genial warmth of brooding dove,
 Gave all the many-varied creatures birth.
 By laws immutable did they ascend
 And change to fill each new environment,
 Till all, save man, had reached their destined end—
 To live and love and die in mute content.

But man was destined for a higher life;
 From crawling thing he rose to form erect;
 The all-embracing One in him was rife,
 That he might know and reason and reflect:
 From protoplasm up to spirit free,
 Man's growth will be throughout eternity.

The Subconscious Dietetician

By Ernest Weltmer



The question of diet is undoubtedly a very important one. Common experience, casual observation, scientific experiment and close study alike prove that it makes a difference in the

physical and mental expression of man whether he eats foods of one form or another. But I wish to point out that we are still experimenting with diets, that we are still in disagreement, and that perhaps no dietetician is able to successfully prescribe proper foods in even average cases, to say nothing of the unusual ones which are to be found on every hand. This must continue to be so till our knowledge of diet and of body-needs has become something more than mere empirical and statistical knowledge, or else until such knowledge has become so complete as to form a safe basis for the widest possible understanding of the needs of the sick and well and afford a universal rule for the treatment of the conditions that we find.

Our knowledge is not in that state at the present time. No one understands the metabolisms that take place in the body between ingestion and excretion of any given food substance; no one is able to tell exactly what are the body-needs, nor what will be the results of the introduction of different foods into the body under any certain circumstances. There is as little real knowledge in this direction as in the direction of the action of drugs. No physician can be certain what will be the effect upon the body of the administration of any certain drug, and none but an inexperienced physician would make claim to such knowledge. The body gives different reactions to the

same substances at different times—why no one knows, and neither do they know when to look for such differences of metabolic activity.

So we are not in position at the present time to dictate diet, any more than we are in position to safely administer poisonous drugs to the human organism, the processes of which we understand so little. Each change in the diet must be in the nature of an *experiment upon the organism of the subject*, just as several famous physicians have said is the case with drugs used as medicines. Both classes of experiments are very important, since, while they often benefit, they also frequently prove fatal to those upon whom they are tried.

But there is some part of us that does not work in the dark in the matters of diet and healing. There is some part of us which knows not only how to digest, assimilate and build up foods into tissue, but later to tear down and replace these with other materials; some part that not only knows how to do these things which it taxes all the ingenuity of the conscious mind to discover *are* done—without in the least being able to tell how; not only knows how to take care of the food after it is ingested, but also knows how to call for food when it is needed, and, within the limits imposed upon it by the conscious choice, is able to choose that of which the body is in need. That part of us looked after the matter of diet for a good many thousands of years before man consciously discovered such a thing, and it is still the only guide of the larger part of the people of modern times. Not only do the most of the people still trust this subconscious director of their diet, which has inherited the results of the experiences of a million or so generations of ancestors, but among these people we find some of the

earth's "salt," some of the healthiest, happiest, sanest and most human of the people that we know.

So, therefore, it is evident that there is some part of us that knows more about the matter of diet, about bodily needs and repair, than we consciously understand, and that this part of us has been in the past, and still is, able to take care of a great many of us quite as well as, if indeed not better than, the man who would try to prescribe a diet for an organism of which he has at the best but a smattering knowledge.

I, for one, believe that under ideal conditions—that is, under conditions which were not different from those under which this subconscious knowledge was acquired—this knowledge would prove *always* sufficient and the subconscious director of our dietetic affairs would be able to keep us *always* in good order, so far as that part of our economy is concerned. But we see on every hand proof that under the conditions that actually exist this knowledge is not quite sufficient, that complications have arisen with which the subconscious man is not able to cope. Indeed if this had not been so, there would never have come into being the conscious dietetician.

The popular idea has been that these disturbing conditions are to be found entirely in the physical differences of the environment under which civilization compels us to live, that these are in some way unfitted for our physical and chemical needs; and from this belief has arisen the related idea that corrective measures are to be sought in our physical surroundings and the food we eat. While this may be in large measure true, I think that we have overlooked one of the most important of all the factors which make the knowledge and power of the natural dietetician insufficient. I think this neglected factor is *the conscious mental attitude* toward the powers and the work of this unseen servant and guardian of our lives.

This subconscious part of us *which knows how* and takes charge of the phy-

sical and chemical forces which act together to bring about the various metabolisms which produce and perpetuate the human organism, is a part of the subconscious mind. (I shall make no effort to meet the objections of those who think that these processes are to be explained upon purely chemical and physical grounds, for I consider that the burden of proof rests with them, and I shall wait till they are able to intelligently explain *what* happens before I defend my idea of the *reason* for its happening as it does, and the relation that exists between the different processes.) It is, I say, a part of the subconscious mind—or perhaps we had better say, is *one of the subconscious faculties*—and as such must be profoundly affected by the states of the consciousness. That it is so affected we have ample proof, of both popular and scientific kinds.

We are all acquainted with the fact that great fear, anger, hate, or other strong emotions or feelings will profoundly affect the digestive processes as well as other of the subconscious activities, e. g., the secretory processes, the vaso-motor control, etc. But we are apt to separate these violent emotions from the underlying foundation of them, the conscious attitudes; and, because they differ so much in degree, consider that they differ also in kind. This is wrong. It would be just as reasonable to differentiate in kind between the slight erosions of the gentle rain and the greater ones produced by violent floods. The former are perhaps more powerful as geological factors than the latter. And, even so, the effect upon the subconscious activities of the conscious mental attitudes, which all but pass unnoticed, is perhaps more important in determining the state of the bodily and mental health than the great floods of emotion that sometimes sweep one off his feet. The former are working all the time; the latter, only upon comparatively rare occasions.

That deadening parent of fear, called Doubt, is one of the most important of the disturbing elements with which we

have to deal. When we begin doubting our powers, we begin weakening them. If our doubt is sufficiently strong, it may rob us of all our strength, and in degree that it approaches complete distrust of our ability to do anything, in that degree does it render us unable to do it.

Apply this to our problem and see what we have. We begin to doubt our digestive powers—we perhaps first make some very serious dietetic mistake, and then, while we are suffering from our own subconsciously directed efforts to correct this error, the disturbing fear is born. The result is that right when these faculties are needing all the energy that they can get, right at the time when they are in the greatest need of assistance, or, at least, of a clear field and no outside interference; right at this critical time they are put under the benumbing bondage of this new fear, are weakened and their corrective measures retarded. Those of my readers who have made a study of the subconscious processes must appreciate the truth of this view and the effect that such an attitude of mind must have upon the subconscious activities affected.

Anything that engenders doubt and fear of the wholesomeness of the foods that one is trying to live upon, weakens his power to take care of that food after it is ingested. (We often take into our bodies and eliminate without serious results substances which, if we understood their nature, would act as virulent poisons, and vice versa. Many of the effects of poisoning, of different kinds, should be credited to the weakening influence of conscious fear rather than to the specific power of the poison itself compared with the *normal protective powers* of the body and mind.) And one of the things which does much to raise these doubts in the mind is the great variety of views extant on the value of different diets. So much is said and so many different opinions are expressed, all backed up by such plausible presentations and unquestionable results, that sooner or later those who take any interest in the matter—and these are for the most

part those who have already begun to doubt their natural digestive powers—come to feel that even the best they can do in the matter of choosing a diet is likely to be far from ideal, and perhaps they eat the foods they finally are compelled by necessity to choose, in a spirit of protest and with a lurking fear of the results. This is very bad, and this and other fears of this kind are some of the most important of the factors that make the subconscious knowledge and power to choose, digest, and assimilate, etc., sometimes inadequate to the task.

If you have become mixed up in the matter, if you have tried to take conscious charge of your nutritive apparatus, and are already experimenting upon yourself, choose as quickly and as wisely as possible some diet which at least contains *the necessary food elements*—and there are many such—and then forget all about the matter. Eat what you like of this diet, and like what you eat, and trust your subconscious mind to take care of the results, to correct the mistakes you make and keep you in repair. You may still fall short of ideal nutrition, but, believe me, you will do much better so, than you will by jumping around from one thing to another, trying many things and trusting none of them, while your organism is working overtime, under a heart-breaking load of doubt and fear, to keep in normal tone.

About the best thing that can be said for any diet that you believe in, over another that you do not believe in, is *that you believe in it*. Keep your mind free from dietetic doubts, and for that matter, of doubts of any kind; keep cheerful, and as sane as is compatible with comfortable relations with your neighbors, and trust to the Nature which grew you, and fed and took care of your ancestors for so many thousands of years before you discovered that you possessed an alimentary canal and that it was in such pressing need of conscious direction and control.

For that matter, this simple trust is about all that you *have* to fall back upon,

for not all the possible scientific combinations of proteids, fats, carbohydrates, organic and inorganic salts, and not all the chemic and physical reactions known to man can make good *the lack of a mind that knows how to build out of and by these things a body which can transmute the mysterious energies of more or less simple organic and inorganic substances into the energies that express the human*

personality, feelings, thoughts and passions.

Trusting Nature for a few millions of years has made us what we are, has brought us to our present stage of development; trusting Her for a few millions more might make us able to really show excuse for some of the airs that we now display, and might — who can say? — *might* make us more or less fit to live with in the meantime. Try it!

Practical Lessons in Telepathy

VI. NO POWER IN EVIL THOUGHTS

By Henry Harrison Brown



IT is probable now that you, my students, have arrived at the conclusion that thought is Power; that one may feel the thought of another; that people have power by thought to injure another; that evil thoughts may have power to harm. I wish at the outset to emphatically declare that Evil is NOT Power; *that evil thoughts have no power to injure. No one was ever injured by any thoughts except his own.*

This affirmation needs constant repetition, because there is such a widespread belief in the power of evil thoughts. Telepathy and hypnotism are called in as witnesses to the fact. But no expert in either art will affirm the possibility of either being used by any one for evil.

.It would make earth and human life a pandemonium, if it were true. But no other will can subjugate my will; no thought can dominate me but that which I accept as my own. Theology in its devil; Spiritualism in its evil spirits and belief in obsession; Christian Science in

its fear of hypnotism and malicious magnetism; modern theosophy in its Karma; and Hindooism, with its vagaries and its Yogi influence, must all be renounced as one becomes acquainted with the facts of hypnotism and telepathy.

If these two arts teach anything, they teach that *all is good*; that Goodness is the *only* Power; that as thoughts and motives are good, they have Power, and when they are evil they lack power. Each one's life is Power in the proportion that he loves and *manifests* virtue. I may add to the sum total of the manifest Goodness of the world, but I cannot by any conduct subtract from it. Evil is lack, absence, nothing; Evil is lack of the power of goodness. Every good Thought has Power, because it is Truth, and Truth is all there is. An evil thought has no power of *itself*. To believe Evil has power is to give that *belief* power over one's self, is to make an avenue in one's mind through which to welcome evil thoughts that are in its atmosphere. To *fear* evil, to believe in it, is to

Practical Lessons in Telepathy

give it Power. Thus we invite it. To believe in disease is to create it. For instance, one believes in taking cold. I warn him not to expose himself. When he does expose himself he accepts my suggestion and manifests a cold. If wise, he would reject the suggestion; no door would be open, no break "in the aura," no opportunity for obsession and no place for "malicious magnetism" to enter.

It is the belief of the individual that determines what any Power (and Thought is Power) shall work upon him. While we think, we must be flooded with power, and if we believe in goodness it will work good for us. If we believe in evil, it will work evil. Even if it is the most beneficent Power in the universe, under belief in evil it will be directed into channels to harm. The most salubrious climate and the most wholesome food are made to injure, if we so think of them. "*Birds of a feather flock together.*" Keep your own mind pure and nothing impure can enter.

Be self-assertive, individualized and self-controlled, then no external power can harm you. All control by conditions, circumstances or persons comes through our neglect to control *ourselves*, and our willingness to be subjected to these external forces.

Any lack of self-control, any leaning upon others, opens the door to external control. Self-control is self-protection. The knowledge necessary to this can come via "voluntary concentration," and this you are learning through Hypnotism, which is *not* control by another's will, but the conscious and voluntary control of Self, by yourself *as* Will.

Hypnotism cannot be where there is no willingness. It is only where there is a union of wills. All these excuses, "I was hypnotized," "I received an evil thought," are but flimsy expedients for not attending to your own business, for your lack of self-control. Every condition is the result of one's own mental states. Many would think evil, would be full of fear, envy, spite, jealousy and the like, yet seek to escape results, and when such

results surely do come, they blame others. Do not harbor a thought if you are not willing to accept the result, for results as surely come as effects follow cause. All excuses of whatever kind should be relegated to the limbo where devils and the "evil eye" went long ago. "*I did it! I am responsible!*" is the attitude of manhood.

If you desire goodness and truth, *think* goodness and truth. Finally fix in yourself the love of Truth and Goodness, then you may pass through every hell in the universe unscathed. Believe in evil and it will find you, even in Paradise.

There has not been a month during the past year that I have not had one or more patients suffering from hallucinations born in their belief in the power of evil thoughts, hypnotism, malicious magnetism, the Yogi* power, occult practices, black magic, Karma, evil spirits, etc. All these cases arise in the false theory *that something from without can control Man*. Jesus says: "*Only that which is within can defile the man.*" All teachings to the contrary are errors, born in the desire to escape personal responsibility. Mark this down on your bedroom wall where you will see it daily, "*I alone am responsible!*" Shun, as you now do a pest, any teaching otherwise.

Because the practice of the exercises I recommend, will rid you of these false ideas by teaching you self-control, I take up these lessons as the branch of education most needed in our New Thought work, because so much of error has attached itself like barnacles, in this thought of the non-responsibility of individuals and the false belief in the Power of externals—too much jumping to conclusions from speculations, and from too little data.

Take a lesson from telegraphy, both with and without wires. *No message can be received that does not come pitched in the right key.* To all such there is response; to all others the instrument is silent. No thought can find entrance to your mind that does not find an open door. Evil thoughts attract evil

thoughts; and good thoughts, good thoughts.

Realize Thought as Power, that it moves in undulations, and in this fact you have your key to all mental phenomena.

When you have learned how, you can voluntarily change your pitch so as to catch any desired thought, while in silence to receive it; but you take up your own natural pitch when you return in thought to the objective Life.

Let your Life-key be *belief in goodness*, and no evil can find an open door.

Now for some practice:

Remember that all self-consciousness begins in feeling. You must therefore learn to feel and to understand your feelings. Remember Prof. Crook's definition of telepathy: "The transmission of a thought or an emotion without material means."

All thoughts, even mathematical axioms, are but transmuted feelings. You have been experimenting with pictures with which you are so familiar that you have not noticed your sensations, but have at once translated your feelings to forms. I wish now that you should experiment with emotions.

Request the transmitter to fix his mind upon some positive statement of truth, or to bring before his mind vividly some extract from scripture, poem or drama, and to hold it until he feels its power. When he says, "Ready," you are to become passive and *feel*, and tell him what you feel. You will soon recognize the various emotions which the thoughts in the transmitter's mind awaken in you, and

will thus learn to recognize the feelings that persons about you radiate.

I can best illustrate by some incidents. I requested a gentleman in my audience to send me a positive statement. Receiving it, I said: "It makes me feel good and kindly. I wish to come amongst you and make you feel the same." He had sent me the thought: "The Lord loveth a cheerful giver."

On another occasion I said: "Your thoughts send me out of myself to infinity, as when I stand and contemplate the deeps of space on a summer night. Now there comes to me a peace and I feel blessed." His thought was: "I prayed God to bless you and give you peace."

On another occasion I said: "I feel a sense of command. You ordered me to do something." "Wrong," said the transmitter, "I told you to go to sleep and you did not go to sleep." "But you *commanded*. Had you simply said 'Sleep' or 'You are sleepy,' I would have so felt. As it was, I felt the emphatic thought, which was a command."

And this last experiment gives opportunity to utter a word of caution. More experiments fail on account of false transmission than from errors in reception. Understand exactly what is to be done and do that thing, for that is what the receiver is expecting, and he will allow all else to go by unnoticed.

I use often extracts from Shakespeare to cause my students to feel the various passions. Here you have the key to mental healing. By this practice one is taking the first step toward healing power.

(To be continued.)



A Unique Agreement

By Ida Gatling Pentecost



A few days ago I heard the cementing of a compact between two genuine women, to live *all of September* up to their light. They agreed to think and act each day of this one month, the very best they could, with conscious effort. I listened to their resolve with interest, and joined in the privacy of their determination. Indeed, so much of an impression did their fixed purpose make upon me, that I concluded to ask all the readers of this dear NEW THOUGHT MAGAZINE to join with these two hearts in their endeavor.

The idea of trying to live for one month perfectly, is a fine one; an excellent practice for all of us who earnestly desire to rise to a higher level of consciousness.

As "two littles make a much," so two months perfectly lived would go far towards rapid improvement of character, and the establishment of right thinking and doing as a habit.

Come along, comrade, and let us make a fine art of each one of these thirty days to come. Let us put into joyous practice all the good things we have been taught.

We know enough Truth for big returns, if only we would *live* it. Remember all that God asks is,—*have you lived up to your light?* Now just as a "test" for yourself, exercise your utmost faculty for the next four weeks. If you forget for an hour, or day, your intention, start right in the moment you recall what you are going to do, and watch yourself. Be in earnest. Be genuine. And if you

cannot enter this unique arena with interest, and some seriousness, do not enter it at all. Lukewarmness and half-hearted zeal are not hardy enough qualities for any combat, but to our real powers act only as splints and crutches. *Shake off indifference!*

As runners of a race train for it, dress for it, eat and sleep right in preparation; let us exchange some hints as to what we need observe in our commencement of living a "*choice*" month. We want to know what pitfalls to avoid, what tendencies to shun, what weaknesses to overcome, what temptations to curb, what bad habits to smash, and what ideal existence we can delight and surprise ourselves with.

First,—in all things, observe moderation. Retire to bed not *later* than eleven o'clock at night and arise in the morning not later than six-thirty or seven o'clock. Do not complain of the weather, nor narrate bad dreams at the breakfast table. Start out with the resolve to feel right toward all humanity, and bless lives by encouraging words and thoughtful little acts.

Realize you can score a happy, intelligent day without friction, or hurry. *Go easy!* Be balanced. Each hour has its return for you, remember, in wisdom and things, if you will extract from each experience the lesson it contains. I beg of you—for just this time, live in the spiritual consciousness, and fear nothing, absolutely—disease, poverty, enemies, or failure! *God is none of these things.* All that fear does is to discourage, lie to us, steal our peace, deceive us with shadows and ghosts, and often it kills us outright.

Cease condemning your friends and acquaintances. They are all in the

class they have to be in for the present, even if it's the kindergarten. Bear with the frailties of humanity as Jesus did. Be tender-minded and forgiving towards those who have not yet found "the straight and narrow path." You may get off it yourself, some future day, and will want kindly guidance and advice given you. And, my comrade, we have all been off it many times when our minds were green in the past. It takes the sunshine of kindness, charity, time and sympathy to ripen our minds.

The Christ standard is high, but nothing short of the highest will ever *satisfy* you. We are all in a state of *becoming*! And every temptation mastered puts us just that far along, and nearer to knowing God, for to know Him is to do His will, not ours.

Every one of these men and women we condemn are (in the Christian sense) our real brothers and sisters, children of the One and only Creator. They are, then, as younger and more ignorant of righteousness, entitled to our compassion. We liked the *loving, patient, kind* teacher as little tads, when we first went to school—not the one who flew out of temper, scolding and flogging us. (And who kept us in after school!) My goodness! *Kindness* is so much more powerful than "cussing," I wonder any one is so mentally blind as not to see it. Criticism blights the soul. It does to others what a frost does to promising flowers. Now, be the sunshine on the hearts of all those you are thrown in contact with, even as the miracle-worker and lover of the "sky" kisses the rose to beauty and gentle fragrance.

Give worry its everlasting quietus with chloroform. Trust in God, and He will give you the desire of your heart. Emerge full-winged from the bondage of doubt. Angels, I tell you, are given charge over you. Let your mind be lined with the white cool satin of peace that passeth understanding.

Embrace humanity in your good will. Do special deeds of service for individuals who need a little lift.

Never fail to express appreciation and affection for those nearest you. Watch and bridle your tongue lest it become the weapon that murders your wife, your husband, your child. It is boneless, and tiny, but it can cut as no two-edged sword.

Anger is *self-murder*. It poisons soul cells, and it causes everyone to pity you as if you were an animal. Often anger causes the lessening of a dear one's love and respect for you. For we most enjoy and love the lovable, and an exhibition of temper robs of charm, sweetness, grace, and attractiveness. "Mad" people disenchant, and we want to flee them.

Step into the garden of your heart, and pull up the weeds of envy, hate, and lust. All the space in such valuable soil is needed for prettier, holier things.

Then sell your "grouch" capacity cheap. Sing and hum to yourself because you see how well you are climbing the ladder of self-mastery. You are improving your disposition, and will be so much happier. I know what I'm talking about, and I fairly plead with you to become "as a little child," and enter the kingdom of heaven.



Eusapia Palladino

THEORIES TO ACCOUNT FOR HER PHENOMENA

By Hereward Carrington

ARTICLE II.



It is probable that the case I am to describe in this and the following articles is one of the most puzzling before the scientific world today. Men and women of great eminence have been working for years in an endeavor to establish the facts, which are still questioned in many quarters; and, when once established, to interpret them, and understand their true meaning and significance. Such a vast amount of work has been done in one direction or another, that it will be impossible to do more than summarize—and that briefly—the results obtained; but I feel sure that even this brief study of the case will prove of fascinating interest, and will serve to indicate the intricacies of the phenomena observed.

Eusapia Palladino is the name of a medium, living in Naples, who has the capacity of moving certain physical objects without contact; of causing musical instruments to be played, no material fingers being near them; of creating semi-material hands, heads and whole or partial forms, which perform certain actions—carry objects about the room, etc.—and in other ways prove their objective existence. These are only some of the many things which happen in this medium's presence.

Of course the obvious interpretation, when first one hears of such things, is that fraud has been employed, and that somehow, by some means, the medium succeeded in tricking her sitters and producing the phenomena by some stratagem. When so much fraud is known to exist in connection with this subject, that is the only rational attitude to take, until skepticism is overborne by an abun-

dance of fully established and convincing testimony.

It must not be thought that the scientists who have investigated Eusapia have been unaware of just these objections, and they have guarded against them as carefully as they could. Not only was the medium carefully held hand and foot, when these manifestations were in progress, but her head, knees and body were also securely controlled; and on numerous occasions she has been tied and even handcuffed to the sitters on either side of her. Further, the light, although greatly lowered, was nearly always sufficiently good to enable the sitters to *see* (as well as feel) the medium from their places in the circle. In every way possible these investigators endeavored to prevent the employment of normal measures in the production of these phenomena.

The usual run of a seance is somewhat like this: The medium is carefully searched and conducted into a room which has been fitted up by the owner of the house as a seance room. Sometimes this is the drawing room of a mansion; at other times it is the physical laboratory of some professor in the University. Across a corner of the room, two black curtains are suspended, forming an empty, triangular space known as the cabinet.

Inside this cabinet, behind the curtains, is placed a small table, and upon it a number of instruments—a tambourine, a tea bell, a toy piano, a guitar, a tin trumpet, and a cake of wet clay, into which, it is hoped, the "spirits" will insert their hands or their faces. Outside the cabinet curtains is placed a larger table, light and oblong in shape, and about this are placed chairs for the in-

investigators to sit upon. The light is so arranged that it can be raised or lowered at will—according to the dictates of the intelligence which controls the general run of the sitting.

The medium takes her place on one of the chairs nearest the curtain but *outside* the cabinet. Other sitters take up their positions round the seance tables, and form a "chain" by joining hands. The medium is carefully held or "controlled" on either side by her nearest sitter—her hands, knees and feet all being carefully guarded. Under these conditions, and in good light, the seance begins.

The first phenomena to present themselves are usually movements of the large or "seance table." This begins to tilt and oscillate in a remarkable manner, sometimes one, sometimes two, and sometimes three feet being off the ground at once. The wood of the table seems queerly alive, as though charged with some vital current of its own; and finally it rises into the air off all four feet together—a complete "levitation." Contrary to gravitation, to common-sense, and to all experience, the table balances itself in the air for several seconds without visible support.

Meanwhile, the controllers on either side of the medium verify the fact that she is not producing the phenomenon herself by fraudulent means. Her hands are held upon the table in such a manner that they could in no wise have assisted in the production of this phenomenon, or they are held completely away from the table, a foot or more. Her head and body are several inches from the table, and it is ascertained that there is no connection between them. Her knees are held and her feet are also secured, either by the feet of her nearest sitters, or by rope to the rungs of her chair, or in the hands of some skeptical investigator, who goes under the table, and holds her ankles in his hands. The levitations take place just the same!

After several such manifestations, raps are heard in the wood of the table,

and on the table in the cabinet. The medium makes gestures, and raps follow—faint, hollow raps, echo-like in their *timbre*. The medium turns in her chair, and holds up one of her hands (still firmly clasped in the hand of her controller on that side) toward the cabinet curtain behind her, and the curtain blows out, as though blown by a breeze of air from within. There is no breeze of air, as every door and window has been securely locked before the seance begins; but it presents that appearance. One touches this bulging portion of the curtain, and he feels nothing solid, but a soft resistance, as though a wind were really propelling it outwards. Later, however, a hard resisting body is felt behind this curtain, which takes the shape of a rough pair of pincers, resembling an alligator's jaws; and again, these develop, as the sittings proceed, into a perfect and clearly formed *hand*, deadly white, lukewarm to the touch, coarse or delicate in texture, but possessing great muscular force. These hands are grasped—when they are found to dissolve in one's clasp! They issue from behind the curtains, and pat and take hold of the sitters; they pull them with sufficient force to upset them into the cabinet; they play musical instruments of all kinds; they ring bells; they imprint themselves in the clay on the small table in the cabinet, so that their impression remains after the seance is terminated—all this, be it remembered, when the medium's hands are both *seen* as well as held upon the table in front of her. The hands were those of some confederate? But the group of investigators is composed entirely of *skeptical* scientists; no one else is allowed in the room; and, further, the curtains of the cabinet can be raised at any moment throughout the progress of the phenomena, and it is found—*empty*!

No; no matter what the explanation of these hands may be, they are certainly not those of the medium, and equally certainly not those of any accomplice in the flesh. What, then, are these mysterious hands, that come and go; that

are visible one instant, melted into thin air the next? We shall discuss this question when we come to consider theories advanced to account for the phenomena.

But still more striking manifestations are to follow. Lights show themselves over the medium's head; white objects are seen moving about hither and thither in the cabinet; a noise is heard—a faint sound such as a small dog or kitten might make were it romping in the cabinet. Suddenly, the tea bell, from the small table, is heard to ring violently, and is thrown out of the cabinet onto the seance table. Next, a tremendous hubbub is heard, and the small table, which had been placed inside the cabinet, is placed right onto the seance table, over the medium's head. The investigators verify the fact that the hands, feet and knees of the medium are well held, and that they could not have assisted in the production of the phenomenon. The cabinet is again examined, and found empty, with the exception of the instruments which fell from the small table when it was "levitated" onto the larger table. Moreover, when the small table was in the act of climbing onto the larger table, one member of the circle placed his hands upon the small table and endeavored to hold it down. In this, he was unsuccessful; he experienced a peculiar elastic resistance,—a power greater than his own,—and was unable to do so. The table came upwards in spite of his utmost efforts, and landed upon the seance table.

The intelligence raps four times for "less light." It is accordingly reduced. The instruments in the cabinet are heard to move about, the table rocks and falls over. The investigators, no longer able to see everything that takes place clearly, redouble their vigilance, and hold the medium even more tightly. She cries, moans and utters complaints in a dream-like voice. The curtain blows forcibly out; at this moment the medium falls into a deep trance and is supported by the arms of her sitters, placed about her.

Hands are seen, which grasp the sitters and perform various actions. Finally a head, intensely black, makes its appearance. It issues from the cabinet curtains, turns and regards one of the sitters intently; then vanishes as suddenly as it has appeared. Objects move about in the cabinet; more lights are seen; finally the table is forcibly levitated seven times, falling each time to the floor with a crash—meaning "end the seance."

The lights are turned up, the medium slowly awakens from her trance, and as she does so, the sitters perceive a strong cold breeze issuing from her temple. (This breeze is not hallucinatory, but real.) As she gradually revives, the phenomena cease, and the medium is left exhausted, thin, drawn, haggard, with deep lines in a face that seems to have shrunk to half its natural size. Her mind is confused, her memory clouded, she is so devitalized that she can scarcely stand. The sitters, one by one take their leave, and the medium is assisted to her room by sympathetic friends.

There, reader, is an account of a typical seance with Eusapia Palladino, the famous Italian medium. It is no exaggeration, but a truthful narration of facts. Fraud and trickery cannot account for these manifestations, since the medium was held throughout, or tied with ropes to her controllers. Moreover, she was clearly *seen* in her chair during the entire seance. The room and the instruments were strange to her, there was no possibility of collusion. No; whatever the interpretation of the facts, they must be accepted as facts and studied accordingly. Are they the manifestations of departed spirits, or are they merely the result of the active operation of some force or forces hitherto unknown to us? Does the medium project some force beyond the limits of her body? Or does this force exist in the atmosphere about us? These are some of the questions I shall attempt to answer in the next chapter.

(To be continued.)

Our Greater Identity

Adele Terrill Jones



TANDING on the borders of the World-soul, all creation merges in one great and grand Personality; all forms are united and become one form.

This lesser self is but one of the valves through which the Supreme Energy coils itself for interior exploration, excavating matter, tunneling strange depths, to prove its own infinity.

Intricate avenues that lead to Selfhood! yet God's streets are paved with gold, and there is always an angel pointing the way.

Emotion is the language of the soul; our loves, our hates, our heart-burnings, are tides from an inner sea, all that is rhythmic bringing us closer to the unsounded depths. It is only where the waters are shallow that there is sound or stress.

To see myself beyond this silhouette that Time has drawn!

To feel myself in velvet petals adrift on the hillside, vibrating in the rich, sweet air, aglow with the glory of the sunlight!

To nurse the silent sorrow that falls over me at times!—for in a distant clime I may have closed the eyes I loved in their last, long sleep, my secret self may know the struggle of another heart's despair.

The roots of our being lie in eternity. We can never put forth our flower in time; we must retire to the unspannable, the child-heart, that looks on life—this throbbing, teeming, incomprehensible life, flowing into innumerable, distorted images—with the unconscious grace a rose might show in its journey through Niagara.

The child is far nearer to the man than we can ever guess. When the Master comes we will see Him garbed in the robes we too have worn, on His face divine recognition, and in His eyes the wonder and faith of far-off childhood. He will be of our people and of our race; and at the last, enthroned above the vanishing, He is I.

Keep sweet within thee thy childlikeness,
Do not stray the flaunted way
Where lie the ghosts of deepest, keenest joys.
We must become as children, runs the Word.
Keep wonder press'd within thy breast,
And thou wilt rise above the commonplace.

The Value of Auto-Suggestion

By Newell Carroll Maynard

BY Auto-Suggestion is meant those thoughts and ideas which one may repeat over to himself until they take form in character and conduct. Every student of psychology knows that thoughts leave an impression upon the brain, and tend to take form in action. Before we can move the fingers, the limbs, the lips, or any portion of the body, we must first telegraph the command from the brain to that part of the body which is correct. This done, the action follows. Continuously repeated action may in time become a habit so that it is performed unconsciously.

To the end that the foregoing and what is to follow may become clear, it is well to formulate the following hypothesis: Man is endowed with a double mental nature: objective and subjective. The objective mind is that which is dominant in his waking state; the subjective mind is that which is dominant in the state of sleep. It may be further stated that the subjective mind controls the involuntary functions of the body such as respiration, digestion, etc., while the objective controls the voluntary functions. Finally it may be said that the subjective mind is amenable to control by the objective.

Having set forth the underlying law, it will at once become plain that the subjective mind can be swayed by its own objective self, and thus the individual has power to cure functional nervous disorders, eliminate undesirable habits, alleviate nervous mental states, improve health, inspire self-reliance, and arouse the latent powers within.

Suggestion by a second person has long been successfully employed for curative, educational, and moral purposes; but it is only within the last twen-

ty-five years that auto-suggestion has engaged the attention of serious-minded men and come to be regarded as of almost equal value to suggestion by another. Today it is being advocated as a strong ally to hypnotic and material remedies, and is proving to the patient that the curative power is quite as much within himself as without.

To obtain the best results from auto-suggestion, one should apply it during the state of mental abstraction which precedes sleep. To do this, secure the most comfortable position, relax the muscles, make the mind as calm as possible, and give the suggestion in a firm and confident manner. In this undertaking let the whole person be given up to sleep.

Many persons are troubled with insomnia which causes them to be irritable by day and miserable by night. All day long they worry about the approaching night, and when the evening comes they dislike to retire, fearing that they cannot sleep. It is needless to say that this fear and worry is in itself a strong auto-suggestion which renders its victim unable to relax his muscles and mind sufficiently to enjoy a refreshing sleep. If throughout the day he will endeavor to forget the coming night and when the time for retiring arrives, go to bed, secure his most comfortable position, relax his muscles, take five or six deep breaths, make the mind as calm as possible and suggest to himself somewhat as follows: "My day's work is done; I have come to bed to sleep. I am growing drowsy, drowsy, d-r-o-w-s-y. My eyelids are becoming heavy; I cannot keep them open. I am so sleepy. I am going right to sleep. Sleeping, sleeping, s-l-e-e-p-i-n-g," he will find that a very little practice of this sort will bring the desired effect.

The curse of worry makes many a life a continuous burden. Under this curse the joy of life is soon crushed out. The present is forever overshadowed by the bitter memories of the past and the hopelessness of the future. No occasion is so great but that its pleasure may be marred by the fear of some possible calamity in the future. It is by such mental states as this that men bring gray hairs to their young heads and furrows to their youthful brows.

Let the victim stop and reason with himself, show the utter folly of such an attitude and the inevitable result. By persistent effort he will be able to gain a serenity hitherto unknown.

Neurasthenia may be relieved in much the same way. Under the dominion of exaggerated nervous states the poor sufferer becomes fatigued, loses vital interest in life, and becomes incapable of doing his best work.

Undesirable habits may be eliminated by the proper application of auto-suggestion. The suggestions may be somewhat as follows: "Under the power of this habit I cannot do my best work. If I continue in this line of conduct it must lead to failure and consequent disgrace. It is not necessary that I should be in such bondage, for I have the power within myself to be free if I will. I will not take the risk which this habit involves. I am losing my desire for it. I am done with it forever. I shall turn my thoughts and my time into more useful and manly channels. I am free." Such assertions as these made to the subjective self night after night will soon show their effects in salvation from the habit.

The benefits of auto-suggestion to actor, preacher, musician, teacher, and others whose duties call them constantly before the public, can hardly be overestimated. A few minutes of calm composure and assertion of their ability to perform the desired part will arouse the

latent powers of the mind and enable the individual to do his work with credit.

Much of the success in life depends upon the power of one's personality. We have been so accustomed to think of this power as a gift of the gods that many a man has contented himself by believing that it is impossible to acquire it. A close study of the history of the lives of men who are doing the larger things in the world today, will reveal the fact that they are what they are because they have improved themselves and their opportunities. In this connection a knowledge of the laws of auto-suggestion will enable the average man to increase his personal powers and make a place in the world for himself. Success may become a habit if one will turn his thought currents in the right direction. Let the man who wishes to strengthen his weak points suggest thus to himself: "I am determined to become a success in life. I am careful about my personal appearance, and look all men honestly in the face. When I meet people I am always at ease. My hand clasp is firm, my interest is keen, and my feelings are always kindly. I take things calmly. I shall become master of every situation in which I may be placed. I am determined to become a strong, healthy, successful man." Such suggestions will have their immediate effect in daily life.

In conclusion: Auto-suggestion is the cause of not a little of our suffering, since by constantly dwelling upon the thought of disease one may produce the symptoms of the disease itself. By fearing failure, one may bring it upon himself. On the other hand it is at the basis of our happiness, since by its own use we may learn to accept the defeats of life with undampened spirits, face each new day with new strength and courage, realize our highest ambitions, and positively make ourselves over by the use of this God-given power.

Studies in Reincarnation

III. IF THERE IS EVOLUTION OF THE BODY, WHY NOT OF THE SOUL?

By Lilian M. Hughes



WHEN Charles Darwin first startled the world with his theory of evolution by natural selection, there was a considerable outcry among religious people of all denominations, who considered his statements in the light of rank blasphemy and atheism. Slowly but surely the reasonableness of his arguments have commended themselves more and more to thinking minds, until in the present day they are so commonly received as to scarcely excite comment, and are even occasionally taught from the pulpits by preachers intelligent enough to realize that science and religion are only antagonistic when Man tries to narrow down the teachings of either to suit some petty little creed of his own. In reality, science is religion and religion is science, for both are entirely concerned—or should be—with the business of trying to pierce through the veil which enshrouds that great Force at the back of the Universe which science recognizes but does not as yet understand, and which religion calls God.

It is a common popular mistake to imagine that Darwin invented the theory of evolution. He did nothing of the kind, for that theory was familiar to philosophers and learned men long before Darwin's time. His contribution to science—in this connection—lay in his conception of the idea of the "survival of the fittest" by natural selection, as a probable *cause* of evolution, so clear and so evident as to remove that theory from the sphere of speculation to that of practical life.

For the benefit of those who have not studied the subject for themselves, it may be well to explain what evolution through the survival of the fittest implies, by means of a very simple illustration given in very simple language.

Imagine—in prehistoric days—a number of eggs laid and hatched by a bird of prey, whose existence depended entirely on keen eyesight, swiftness of flight and strength of wing. Such of the chickens as possessed these qualities most markedly would survive and mate with their kind, reproducing their like. But those in whom they were less developed would inevitably die of hunger in the long run, because they would stand no chance in competing with the others; and, by the gradual elimination of the weaklings, the survivors would become more and more fit to engage in the struggle for life. Or imagine a herd of vegetarian animals, suddenly cut off by some cataclysm of nature from their usual feeding grounds, and finding themselves so circumstanced that their only available means of sustenance consisted of the leaves on the bushes or trees. So soon as they had eaten all that lay within easy reach, starvation would necessarily be the lot of all but those who through greater height and length of neck were still able to obtain food. By the inter-breeding of these latter, who could more easily adapt themselves to the new environment, the species in process of time would develop into long-limbed, long-necked animals, very different from the original herd. This is how Darwin accounts for the length of collar required by the giraffe.

Such—in a nutshell—is the doctrine of the survival of the fittest as a *cause* of evolution, or the progression of vegetable life from lower to higher forms.

Now, if it is acknowledged that man's physical form has evolved by a slow process through thousands, or, it may be, millions, of years, from the primal protoplasm which is the basis of all life, we have a full explanation of the manner in

which the marvelous intricacies of the human body came into being. One by one man's functions and powers developed, as certain qualities became necessary for his continued existence. But this theory does not in any way account for his moral and social progress. Quite the contrary. In a primitive state of savagery, the man who was too tender-hearted to kill his enemy, too generous to steal from him, would, according to Darwin's theory, have soon found himself with his toes turned up to the daisies, while his more brutal comrades continued to flourish like the proverbial bay-tree! Yet the history of the human race proves conclusively that although his climb has been tediously slow, his relapses into comparative barbarism many, man, morally, intellectually and spiritually, has climbed many rungs upward on the ladder of righteousness since the day when the primeval monkey first descended from the branches of the tree on which he sat "holding his brother's tail," and decided to walk on his hind legs and allow his tail to atrophy for want of its usual exercise of swinging his body from tree to tree!

How can we explain this apparent contradiction otherwise than by asserting that just as man's physical form has attained to its present superiority over that of the animals by slowly adapting itself to the conditions necessary to his survival, so man's soul through a long succession of experiences in various bodies that have lived in many different ages, different climates, different social surroundings, has made of him a very different being from his simian ancestor? Huxley himself has said that while the law of the survival of the fittest explains the evolution of the brute, the law of self-sacrifice is the law of evolution for man.

Materialists would maintain that the evolution of our moral and social virtues is entirely due to the evolution of the

physical brain. If you ask a physiologist how the brain became self-conscious, he cannot explain; he sneers at the folly and ignorance of mixing up psychology with physiology. He denies the existence of the soul, but refuses to allow you to discuss its phenomena. Anatomists have mapped out various parts of the brain, locating and labelling the seat of our common activities. They can tell exactly which center controls our speech, our hearing, our sense of smell, our locomotion, but the properties of a large portion of the frontal brain still baffle all their attempts at investigation. A noted brain specialist, when an inquirer put his finger on this part of a diagram of the brain, which bore no label, and asked what functions were connected with it, replied, "Ah! if I could tell you that, I could explain to you everything about your soul."

To this gray matter in the front of the brain, speculative science has attributed moral sense, volition and all the mysterious qualities which compose the personality, the ego, or the soul. But in a photograph taken of the brain of a man who had spent most of his life in an asylum for epileptics, this whole portion of the brain was shown to be totally missing, and was proved—by other signs—to have been missing from birth. Yet the man had been gentle, reasonable, kindly, intelligent, with a very good memory; whereas, according to scientists, he should have been an inhuman, horrible wild beast, without any sense of right or wrong.

Such a case goes far to prove that the soul is not a growth of the physical brain, but belongs, rather, to the intangible world of psychology, and to that unknown factor which goes by the name of Consciousness. Is it not quite within the bounds of reasonable speculation to suggest that the soul is the Divine spark of Mind, as distinct from Matter evolving side by side with it, controlling, guiding and raising it to ever higher levels?

(To be continued.)

EDITORIAL DEPARTMENT

SYDNEY A. WELTMER

LOUISE RADFORD WELLS

ERNEST WELTMER

A Little of Everything

Louise Radford Wells

A YEAR ago this August I had planned a September number which should blossom forth in double-columned pages, with several other side-shoots in the way of alterations. Something happened, however—work, most likely—and the proposed change slid ahead into the future waiting for me to take time to make it possible. So on the anniversary of my original plan, behold *NEW THOUGHT* at last clad in bifurcated garments. Do you like it?

I always had a sneaking fondness for our one-column pages with the wide margins, but double columns are perhaps easier reading, and as we had to use two columns in our departments, because of smaller type, it was simpler for the printers—and the printers' slaves, (meaning the editors)—to adopt a uniform width of type page. So behold the result, with which I hope you are immensely pleased. I am inclined to believe, even after putting on my most critical attitude of mind, that the new departure is an attractive one.

I hope you will also like the modest changes in some of our department headings, and will be ready to welcome some other, and perhaps more pretentious, changes which we plan to introduce between now and the first of the year. For in spite of the fact that it is vacation time—lazy time of everybody's year—and that the woods are calling and the brooks and bubbling waters murmuring and the winds sighing an invitation to "come and play," in spite of divinely hushed and star-lit evenings and dewy-fresh mornings, sunrise and sunset and moon-on-the sea—in spite of all these allurements to the idleness which is summer's sweetest prerogative, I have stayed closely at my desk all the drowsy weeks, working away on a hundred and one plans which have to do with *NEW THOUGHT*'s usefulness the coming year. There have been writers to engage, and articles to outline, and departments to consider, and privileges to prepare—there

have been mechanical improvements to determine, and intellectual improvements to *go out and find*, and spiritual improvements to *go in and seek*. And in all these decisions there have been fifty thousand people to consider—which are you! That's quite a contract to carry out, I think you'll all admit!

Well, summer's all but gone—and I love it—and I haven't pressed the green grass, or breathed in the scent of the hay-fields, or leaned over the prow of a boat to dabble my lazy fingers in the cool water. And I'm wishful for these things I didn't take as they passed me by, but, oh, I hope the things I chose instead, here in the hot and grimy city with only a glimpse of a summer sky above the chimney tops to tell the tale of June-time, may prove as vital in their influence, as wide in their helpfulness, and as tender in their sympathy and love, as I have meant them in my heart to be.

* * *

It's too soon yet to tell all the tale of my summer's work and planning, but each issue will mark some improvement or addition, and in one of the late fall numbers will appear an extended announcement of many of the projected plans.

One thing I mean to do, beginning with the October number, is—but there, wait till it reaches you, and then see if you don't like the radical departure. I guess I'll let most of the changes announce themselves as they occur, and content myself with merely hinting mysteriously at what is to be.

Following out the plan of making our new quarters as much of a gathering-place and meeting-ground for *New Thought* people as possible, I have been wondering whether there are not many among our Chicago and suburban readers who would like to join some study classes to meet, say, once a week. A few have proposed a French class, to meet one evening a week; one or two others have suggested a class in "English and Conversation," to help us brush up our English grammar, to enlarge our vocabularies and teach us to use these to advantage in conversation; then there have been one or two other suggestions, or, rather, expressions of personal in-

clination. I have some good teachers in mind that I think I could secure for us, if we decided to do anything of the kind. I think myself it would be rather jolly to come together in little circles this way, once in so often, for mutual improvement and sociability. And perhaps we could fix it up so out-of-town readers could join us *by mail*. I haven't planned anything out yet, and won't until I get an expression of opinion. To help me to see just how real a place these "cosy evenings" might fill, I am printing a coupon on advertising page 10, and if you would like to join any such circle, please fill it out mentioning *your* special taste or inclination, and mail in to me. If you are an "out of townner" and yet would like mighty well to "come in" by mail if a feasible plan is worked out, *fill out the coupon and tell me so*, and I'll see what I can arrange.

Another thing I thought might be pleasant, was the formation of a little reading circle, a *real* "Current Topics Club," to meet every week, read aloud, discuss books and topics of general interest and get acquainted. The expense of keeping up such a club would probably be only a few cents apiece, and it would bring us a great deal of benefit in return. I have a hazy plan by which we might provide for "outside" membership, even in this, if it seemed to meet a desire.

All of the above is purely tentative, and I throw out the suggestions as they come to me, without stopping to elaborate or work them into shape, merely to see how you feel about it and what you would like.

Will all who are interested in any way, please refer to adv. pages 10 and 11, read the two coupons there and fill out and send in both, that I may know to just what extent our new offices may be used to contribute to the pleasure and profit of our readers. Then I'll do my best to make all the dreams come true.

* * *

Speaking of New Thought people, and the educational advantages of such gatherings, there is to be a METAPHYSICAL CHAUTAUQUA held at Nevada, Missouri, in October of this year, from the 19th to and including the 23rd. This Chautauqua is held annually at the same time as the National Convention of Suggestive Therapists. The best known New Thought speakers and writers from all over the country are invited, and those who attend have the opportunity not only to hear these people from the platform but to meet them socially and informally. The sessions last five days, and every hour is filled with something to enjoy and profit by. The completed program of speakers and entertainments is not yet ready to announce, but October NEW THOUGHT will make public most of the features, though as that issue has to go to press nearly six weeks before the convention,

it will not, even then, be a complete outline of the week's festivities.

Can you not go? From Chicago the cost of the round trip is \$25.50, regular fare. A movement is on foot to secure a rate of a fare and one-third, but this is not assured as yet, and may not be. If, however, there are enough people going from Chicago, or from other points to which Chicago is on the way to Missouri, I think I can arrange without any extra expense that we all go down in a special Pullman coach, just like a big jolly family. Friends from other sections could join us at St. Louis or Kansas City (whichever route we took) and take at least the last half of the trip with us. I think myself it would be a delightful trip to take together, and that the week at the other end is worth *half-a-dozen vacations*. If we can corral William Walker Atkinson and Uriel Buchanan and Ida Gatling Pentecost (*and they're all invited*) and a few more of our "best friends," I think such a "special car" trip would be one long to be remembered.

Arrived at Nevada, there will not be a dull minute—there will be meetings and little informal "doings" and talks and lectures, etc., twenty-four hours a day.

And as The Institute will be the general meeting-ground, there would be every opportunity for that friendly daily intercourse which is foreign to the ordinary convention.

Another thing, I receive, daily, countless letters from our readers asking how to start New Thought circles and organizations in their towns, how to get people together, how to *hold* them together when once brought into the circle, how to conduct New Thought "Sunday services," etc.

Come to the Chautauqua meeting and learn *how*, then go home and form that Circle which you have been feeling for so long should be formed. If there are a half-dozen of you in one town and you can't *all* come, join together and pay the expenses of one "delegate" to represent you and learn how to get your home circle started properly. If the program isn't too full with speakers we all want so much to hear, I'll see if time can't be given to holding a "Model New Thought Meeting" on the platform as an object lesson, as one of the features of the week. And if the program is too full—well, we'll get off in a corner and hold one anyway, and in every other way lend the helping hand to get your home "New Thought Society" safely launched in a way to mean good to all of you, and increasing influence to the principles for which you stand.

Can you come to the meeting? Let me know. Guess I'll have to print another coupon, after all—so please find one on adv. page 10. *Use it.*

If there's anybody you'd specially like to

hear speak, tell me; if they're not already on the program, we'll send them an invitation by next mail.

ARE YOU COMING?

* * *

Elsewhere in the magazine this month, you will find reprinted an article from *The Cosmopolitan Magazine*. We want you to read it and take pride in it as striking evidence of the manner in which ideas once labelled "fantastic" and "chimerical" are creeping into *the best society*.

There is scarcely a general magazine published now which does not incorporate in its table of contents something along the once-despised "crank" lines. This editorial from *The Cosmopolitan* was published flanking the very frontispiece. We print it, however, not only as an evidence of the spread of the ideas in which our interests are so closely engaged, but for its own real value and helpfulness as a bit of Truth. *The Cosmopolitan* has branched far away from old conservative lines and opens its pages to every voice of progress.

* * *

The new department of "Quips and Jests" is evidently a popular one, judging by the shoals of funny stories which float in to me on every mail. The corners of my mouth will surely be permanently elevated skyward, for I read a hundred funny stories where I can only publish a dozen. I wouldn't trade this part of my work for a good deal. We have awarded and paid ten or twelve prizes this month and wish we could have awarded twice as many, there were so many delightfully funny tales received. But if you didn't get a prize this month, try again. Your joke may be the *funniest* next time.

And another month we will have a new use for your jokes (of which "more anon," as the novelists say) which the sudden and warm interest in "Quips and Jests" has suggested to our fertile brains.

* * *

The "If I Were Editor Contest" has given us a great many ideas which will bear fruit later in NEW THOUGHT for our mutual benefit. We are not quite through yet sorting and tabulating the "returns" for the award of prizes, so at the time of going to press cannot announce the names of the winners. They will be printed in October NEW THOUGHT.

By the way, YOU didn't send in any suggestions at all. Why not? If you thought it was too much trouble to write them all out, why didn't you tear out that "If I Were Editor" page, as every one else did, fill out the blanks in half a dozen minutes, and mail in. We'd like your ideas even at this late date. *Can't we have them?* The "If I Were

Editor" sheet was in July NEW THOUGHT on adv. page 8. *Do we get it*, all properly filled out above your name and habitation? I hope so, because we want to know everybody's special desire—that we may fulfill it if it lies within our power.

* * *

You remember Felicia Blake whose pretty face used to bring so many letters to our desk "to be forwarded," that we ought to have kept an extra mailing clerk for that very duty? Well, we have her back in the family this month, and I think you will all like her little poem "Sufficiency." We are to have more from her from time to time—some verse and some prose, but all full of the spirit which radiates from her very serene and dainty personality. We're to have a new picture of her soon, because this old one never did do her justice, and I've insisted on a photographic offering being laid at my shrine. Miss Blake has finally succumbed to my somewhat forceful persuasion, and I expect to be able to share the trophy of my prowess with you ere long.

RECOMMENDED ARTICLES IN THE GENERAL MAGAZINES.

"Everybody's Magazine" for September is a most attractive number. There is really something for everybody. The article most apt to strike the interest of New Thought readers at the present time is, however, the one by Richard Washburn Child on "What Shall We Do with the Old?" It considers the question of an old-age-pension plan and helps us to get a light on what has been tried, is in operation, or is being suggested today along this line. Aside from this article I find my chiefest delight in the charming story of "The Dryad of Barrell Lane." Ah, that's the way love stories ought to happen!

(Everybody's Magazine. 15 cents per copy. \$1.50 per year.)

"Harper's Magazine" offers us a treat in its September issue in the opening installment of a new story of Rudyard Kipling's—"The House Surgeon." Not an East Indian story such as first won our hearts, but a story of just the approved modern touch of the "occult," the "other-worldness." We are left with a depressing mystery—to be unravelled "in our next." I for one shall speed me to the unravelling the moment the October number is out. A charming story in the same issue is "The Suitable Child"—quaint and tender; and there are so many more extra fine bits of fiction in addition to the articles of general interest, that one will scarcely have finished reading them before the next issue is out.

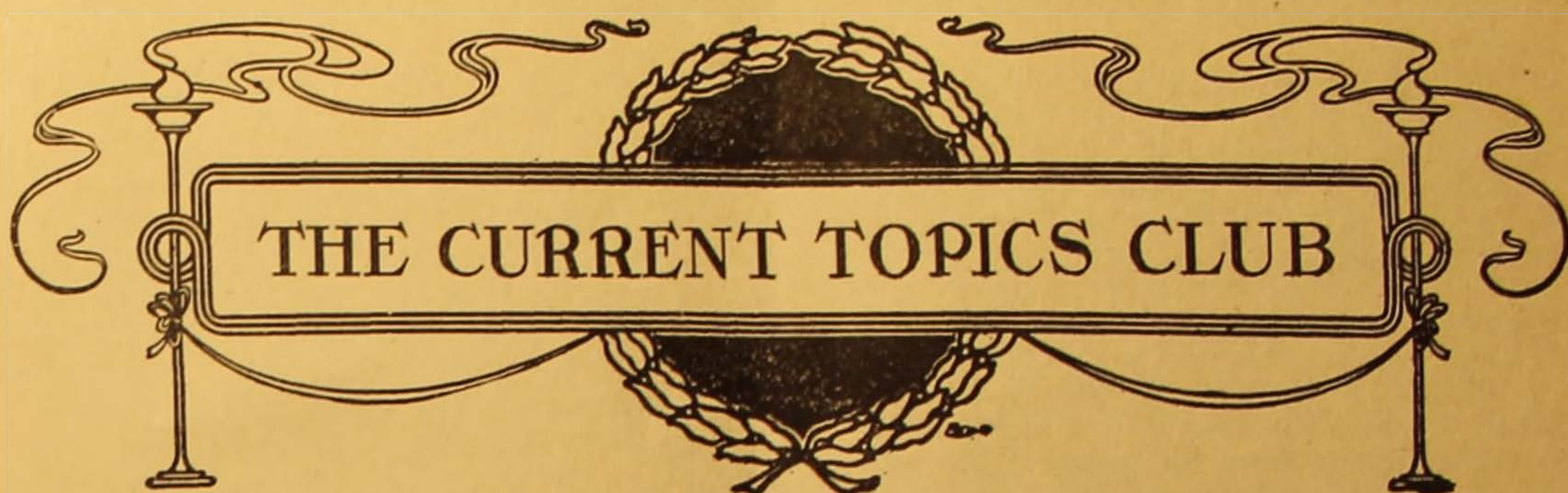
(Harper's Magazine. \$4.00 per year. 35 cents per copy.)

"McClure's Magazine" for September has a thrilling account of Lieutenant Shackleton's expedition to the South Pole, which brings us 100 miles nearer its mystery. The article is profusely illustrated and wonderfully interesting. This issue of McClure's contains many good short stories, and a number of fine articles on timely subjects.

(McClure's Magazine. 15 cents per copy. \$1.50 per year.)

Ray Stannard Baker has a fine article in "The American Magazine" for September on "The Faith of the Unchurched," putting into words that "spiritual unrest" which is depleting church pews and making Christian Scientists, Theosophists, New Thought believers—unorthodox religionists. You will smile at the amusing little story of "Phoebe in the Heart

(Continued on page 318)



(Devoted to the discussion of matters of general interest and current importance, the events of the times, new ideas in the industrial or economic world, the lives and successes of prominent people, facts about recent inventions, the researches of science, or the achievements of literature and art. Every reader is privileged to send in a question for answer, or his reply to any of the queries which are printed. The Current Topics Club aims to be a cooperative Bureau of Information and to prove itself of distinct educational value.)

Conducted by Louise Radford Wells

"Dear Miss Wells:

In regard to pensioning old folks, let me give a hint.

I am a NEW THOUGHT reader and have been for a number of years, and I have been doing a great deal of thinking, and *am* thinking (but I act sometimes), and poor people, old people and helpless children have been the burden of my thoughts.

I was one of a large and very poor family, so the matter has been driven home to me pretty thoroughly, and my sympathy is always aroused when the subject is under discussion.

A great deal has been said and more has been written about ways and means to help the poor and provide for the aged, and all kinds of charitable institutions are in operation, most of them very meritorious. They are a means to an end but are not an end in themselves. I know of a number of old folks' homes. To some of them the charge for admittance is prohibitory, while others are institutions of charity. Now I believe that charity is a good thing for the *giver*, as it enlarges his soul and gives him great pleasure. But not so with the recipient. Many are too sensitive to accept charity, and if dire necessity compels them to accept it, it is very humiliating, and eventually tends to weaken their character.

Others are too willing and are ready to be carried and propped up by charity, and have little ambition beyond eking out a living until a time shall come when they may become charges of charity. But thanks to modern thinkers this class is in the minority.

I like the *Little Land League* idea mentioned in NEW THOUGHT, but we are confronted with the problem *here and now*, and we ought to find a remedy *here and now*.

We have old people in our midst who have become unfit to battle in the great struggle of life. What are we going to do with them? I have found that it takes all the courage and strength and vitality of a healthy young person in this struggle. What of the aged and infirm?

We are not all mental brilliants, therefore we must consider those who are not able to grasp New Thought philosophies, and those who cannot by their subjective thinking become demigods of power and create wealth at their command.

Now the plan of pensioning old folks strikes me as very favorable, also very feasible, for I believe the government could handle this work very well—better, in fact—than private charities could. Take for an instance, the United States Soldiers' Home at Washington, D. C.—a home for disabled soldiers, the finest of its kind in the world. It is kept up by taxing the present enlisted soldiers 12½ cents per month; this money is held out of their pay every two months and is never missed by them.

None but the very bigoted think it unjust to pension disabled soldiers, or provide for old soldiers, yet do we ever stop to think that our good, honest, law-abiding citizens are of as great importance to our government as are our soldiers, or even more so? For are they not the very fabric of which our government is composed? Are they not the wealth producers by which our government and the army exist?

Because they are not directly employed by the government, must they be denied the benefits provided for such employees? Besides, has the government been impoverished through paying pensions or providing for disabled and superannuated employees? I think not. For

money paid out by the government within its own territory to its own citizens is like buying a house and lot on the installment plan. It is paying it into its own pocket. After the debt is paid, its assets are greater than when the first money was paid out.

W. L. S."

I am glad to receive in our discussion of "what to do with the old" a letter which speaks so simply from the *heart* of the problem—from a knowledge of what has to be met by men and women who have toiled hard through life to face an unhappy impoverished age. That the question of pensioning the aged is provoking such wide-spread discussion as at the present time, is hopeful assurance that out of the much smoke will emerge at least a little fire—enough to warm into life and comfort some withered and toil-worn hands. In *Everybody's Magazine* for September is an article which presents succinctly the several plans which are being tried abroad, or are being proposed for trial in various sections of the United States. I wish each of our readers would send for this copy of *Everybody's*, stating that the article they are interested in is "What Shall We Do with the Old," and that they "saw it in NEW THOUGHT." Seven pages are given up to statistics and information I cannot summarize in the small space in this department. You will find there that Massachusetts has a plan of action under serious consideration—a plan which has passed the talking point and is in operation to a certain extent. It is in effect a method of self-provision for old age—but not compulsory. It does not appeal to me as likely to be a success. While we are well and strong, hardworked and pinched of purse, it is not human nature to save from *present* necessities for future ones. I believe the only plan which will work out in practical application, and protect where it is meant to protect, will be an arbitrary *government* pension for the old, out of a fund created through general taxation. When I say it is the only workable plan, I do not mean that it would be an easy idea to carry into effect. Evils will crop up in the course of its administration which will hamper its usefulness, and there will be many drawbacks to be overcome. Only time and experience will work it out to a satisfactory solution. The Soldiers' Home plan you cite is a totally different matter. There the men receive their pay from the government, are under the governmental eye and care, and have at least a *living* assured them during service, over and above their compulsory savings. In the civil lists, however, those who most need help are those who have the least from which to spare provision for any day but the present. They might as well starve

in the future as starve now to save for the future. This subject is a big one and needs brought to it the broadest intellects and the warmest hearts—it needs the knowledge and wisdom of men and women accustomed to deal with large problems or with people in masses—men and women to whom most of the difficulties which will loom up, have been met before in other connections. Amateur suggestions are of little value through lack of knowledge of existing conditions and the difficulties of handling, although amateur *hearts* may be big and warm with what is *the true sentiment*. The thing to do is to get "the true sentiment" in touch with the minds trained in economic problems and thus beget a combination which will find fruit in deeds of worth.

I print, below, another letter along the line of providing for the old, to which I add my personal suggestion.

* * *

"Dear Miss Wells:

In your comment on my question of old people's pension (NEW THOUGHT for June), you say 'A real and just solution of the question will eventually be found in a new social adjustment,' etc. Yes, I, too, believe that such a system will come *in time*. Some of our socialists are working with that end in view, but unfortunately some of the leaders of the movement are clamoring for too many things at once, instead of striving for one thing or concession at a time, and their tactics are too full of ill-will to provoke anything but opposition in the powers that be. Whenever the country's administration proposes a measure of change for the better, the same leaders shout, 'Keep off, you are stealing the thunder from us socialists.' Such practices will never accomplish anything good. Good-will and tolerance will do more than envy and spite.

No, I feel inclined to follow Mr. Outcault's hint of doing some hustling ourselves, and begin at once—not wait like Dickens' 'Micawber' for something to turn up. I see no reason why we ourselves should not begin to turn things up; let us first decide on *what* we want and then *one and all* who are of the same mind, write to our respective Congressmen and Senators and demand that they do some hustling for us. Then *we* who are now near the three-score and ten mark may yet live to see a measure go through that will benefit our children and their children, and for all we know it may be of good to us in another incarnation. But of course, that is another story.

Now, as to Mr. Weltmer's call of attention to Bolton Hall's scheme of helping working people to an opportunity of engaging in farming on a small scale, that is good in its way, but it does not meet or answer my question. Two or three acres of land near a large city might

keep a small family of able workers in food, etc., but they must have some means and capital to begin with, and own the place they live in, for if they have rent to pay and other debts they will soon lose heart. I and hundreds of others have tried it and passed through the bitter experience, so I know whereof I speak. I know families in my immediate neighborhood who are possessors of eighty to one hundred and sixty acres of land, and are on the point of starvation, as none in the family are young enough to work.

The land scheme of Bolton Hall might answer for people not over forty years of age who had saved some money and who could adapt themselves to real hard work and love an outdoor life. Such should not stay in the cities but get into the open as soon as they can, but they should look well before they leap or they may lose both time and savings.

C. A. L."

Yes, I believe we would be on the right track in enlisting the services and sympathy of our representatives in Congress. I do not think, however, that the greatest good can be accomplished by suggesting a *specific* course to be followed—not at least until such course has been the subject of studied investigation and analysis by many minds and as applied to many conditions. I do believe, however, that the real good to be accomplished is in keeping constantly before our representatives the fact that we want something done—that public sentiment demands action along this line. A wide enough campaign of this nature would plant its roots here and there in a fertile mind anxious to do something *worth while*, and thought would soon begin to take form in action. There would be waiting to do—yes. There is always waiting to do before anything of value is accomplished, and any movement which affects so large a per cent of the world's population has to come to its full growth slowly, however anxiously we long for its complete fruition.

* * *

"Dear Miss Wells:

Will you please answer the following question in *The Current Topics Club* of NEW THOUGHT? Who was Marcus Aurelius? When did he live, etc.? I often see quotations from his writings in NEW THOUGHT and other magazines, but can find no such *writer* mentioned in our encyclopedia.

Mrs. M. C. H."

Probably the reason that you do not find beloved "Marcus Aurelius" in your encyclopedia is because the full name is Marcus Aurelius Antoninus, and you would find him under "Antoninus." He was a Roman em-

peror who lived between 121 and 180 A. D., but is remembered less as an emperor than as a philosopher. His "meditations" are classics, and contain bits of wisdom which will never grow old. You can get a very attractive little edition (in the "Ariel Booklets") in flexible leather binding for seventy-five cents, and a pretty edition for even fifty cents. You will find it worth possessing.

* * *

"Dear Miss Wells:

I was reading NEW THOUGHT today and came across a request for the name of a poem. It is an anonymous poem and called 'An Ancient Toast.' Can be found in the book called 'Heart Throbs,' on page 125. Would advise the person wanting this information or any lover of poetry to get this book as it's a splendid collection of all the old-time verse. No doubt you are familiar with the book. The request was on page 267 of the August NEW THOUGHT.

E. L. D."

Thank you. Yes, I know about the book and imagine it would help our readers to locate many an old favorite in song and verse.

* * *

"My Dear Miss Wells:

The name of the author of the poem beginning "St. Leon paused," mentioned in NEW THOUGHT, was Scott. Name of poem is called 'The Toast.' It contains ten verses and if the enquirer has no edition of Scott, I will gladly send the remaining verses, if he will send me his address.

Mrs. C. E. B."

We do not retain addresses in this department, but if you will send me in the verses, I will appreciate your kindness and will hold them subject to the call of the subscriber to whom you so graciously respond.

* * *

"Dear Miss Wells:

As I am one of your subscribers to NEW THOUGHT, I thought I would send in a question, to appear in *The Current Topics Club*. Will you please give information as to what gave rise to the name of Uncle Sam to our United States? And by whom? J. A."

During the War of 1812, there was a government inspector stationed at Troy; New York, by name of Samuel Wilson, known to local inhabitants by the nickname of "Uncle Sam," and some wit, noting casks of provisions purchased for the troops, marked "U. S." (for United States), started the tale that U. S. stood for "Uncle Sam" (Wilson). The name stuck and so the United States in its nickname was, as it were, "named after" a real individual.



(This department has no more serious purpose than to make the corners of your mouth turn up. To that end, we need eight or ten good "funny stories" each month. If you know one, new or old, send

it in. If accepted for this page; we will either pay you 75 cents in cash or extend your subscription to NEW THOUGHT a year, whichever you choose. *Be brief*—brevity is the soul of wit!)



ABOUT the only thing old Ira was any good at was building fires, and the first one he built every morning from November until May was in the fireplace of the living room in the "Great house." One morning his master heard him making the fire as usual, and called through the open door of his bedroom, which adjoined the living room: "Ira, is it clear or cloudy?"

"Ah doan know, Mars Ned," answered the old fellow. "Hit's snowin' so fas' I kaint look up!"

"Mamma," asked the little girl, playing on the floor with her "Noah's Ark," "did the animals all go into the ark two by two?"

"Yes, dear."

"Well, Mamma"—after a long pause—"who went in with aunty?"

It was a colored congregation and the minister had been using the word "phenomenon" quite extensively. After the sermon, the time for questions arriving, one good brother arose and asked the minister what he meant by the word phenomenon. "Well," the good brother said, "today you goes down de road, an' you sees a cow. Dat's no phenomenon. You goes a little farder, an' den you sees a thornbush. Dat's no phenomenon. You goes still a little farder an' you sees a bird. DAT's no phenomenon. Tomorrow you goes down de road, an' you sees a cow a-settin' on a thornbush a singin' like a bird. *Dat's a phenomenon!*"

An old gentleman and his wife attended church one evening in late summer and sat by an open window. The katydids were chirping outside and attracted the lady's attention to the exclusion of the service. The old gentleman was very fond of music, and after the choir had rendered a beautiful anthem, he turned to his wife and whispered: "Wasn't that wonderful?" "Yes," replied the old lady, "and to think they do it all with their hind legs!"

All stories told relative to incidents that occur at the gate of the celestial city are not veracious, but this one has the semblance of truth.

A broker who had made his mark in Wall street sought admission at the pearly gates.

"Who are you?" said St. Peter.

"I'm a Wall-street broker."

"What do you want?"

"I want to get in."

"What have you done that entitles you to admission?"

"Well, I saw a decrepit woman in Broadway the other day and gave her two cents."

"Gabriel, is that on the records?"

"Yes, St. Peter, it's marked down to his credit."

"What else have you done?"

"Well, I crossed the Brooklyn bridge the other night and met a newsboy half frozen to death, and gave him one cent."

"Gabriel, is that on the record?"

"Yes, St. Peter."

"What else have you done?"

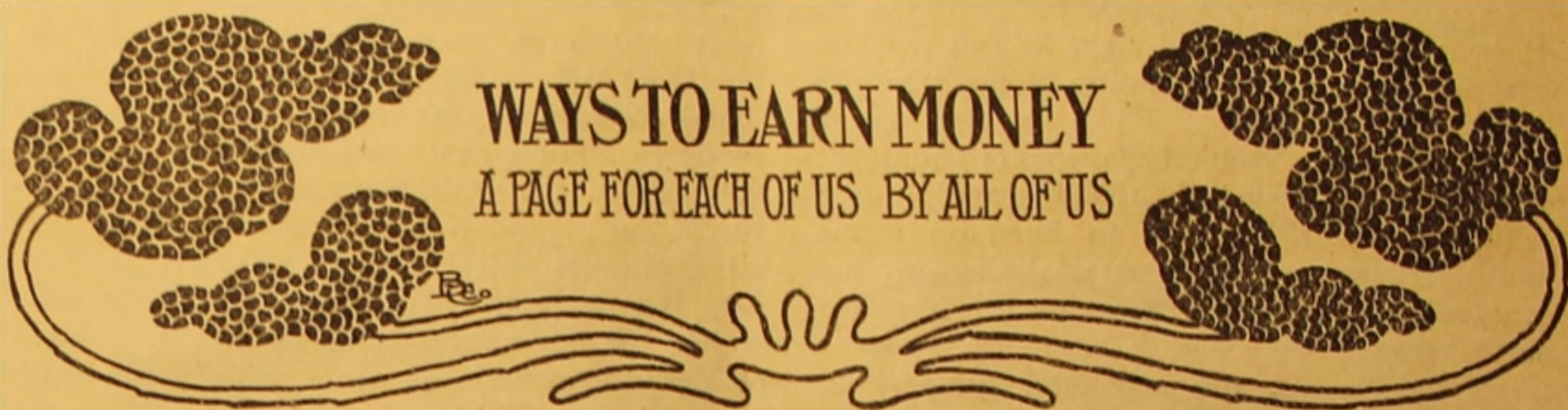
"Well, I can't recollect anything else just now."

"Gabriel, what do you think we ought to do with this fellow?"

"Oh, give him back his three cents and tell him to go to hell."

Here is a rich Irish bull recorded of an alderman at cards who, on inspecting the pool, found it deficient. "Here's a shilling short," said he, "who put it in?"

Myra Kelly, a school teacher on the east side of New York, was attempting to demonstrate to a class of youthful pupils the exact meaning of the word "disarrange." After explaining the meaning, she asked a little Italian boy to construct a sentence containing the word. He stood up and said: "My papa he get-a-up early in de morning for a light-a-de-fire in a-de-kitchen. De fire he go out, and my papa say: *Dam-a dis-arange.*"



WAYS TO EARN MONEY

A PAGE FOR EACH OF US BY ALL OF US

Conducted by Louise Radford Wells



WE have talked land, and land, and land, until it would seem that the subject must be worn threadbare and that none of us *could* have any queries left on the subject—or, for the matter of that, any illusions. Yet every month letters pour in on me full of queries about this or that section of the country, propounding the same old questions as to whether homesteading is or is not a safe experiment, and showing an ever active interest in the project of "settling on the land."

Bolton Hall's heart—staunch advocate of "three acres and liberty"—should throb with delight could he see these constant evidences of a widespread desire to seek "the natural life." We do, evidently, *want* the green fields, the woods, the homely soil, the scent of growing things, in our lives, and are willing to make some sacrifices to attain them. It is a healthy interest, an honest, hopeful reversion to Nature.

But there are, incontrovertibly, two sides to the shield, and I print this month a letter from F. D. A. which is a postscript to a previous expression of opinion in regard to the irrigated lands thrown open to occupation by the government. This is the *reverse* side of the subject. F. C. J. gave us the favorable side, in July NEW THOUGHT. I think, myself, that we should *count the cost*, in any experiment of this kind. *It isn't all bread and jelly*, by a good deal, and one who expects to acquire the ownership of this government land must be prepared to make sacrifices—and, as I understand it, to meet some considerable expense besides the initial payment on the land.

The clipping to which F. D. A. refers relates to the Ballinger-Pinchot controversy which came up at the Irrigation Congress in August, in which it was frankly hinted that a "trust" had secured control of all the water privileges in the districts of government land. The story has been credited and discredited, told as referring to thousands of acres, and then as to only a hundred and fifty, and, in fact, presented in the papers of the country in a hundred different ways. Doubtless so much smoke means at least *some* fire, and the pros-

pective investor in irrigated land should post himself as to all conditions which may bear upon the value of his investment. In this connection it may be wise to consider what F. H. Newell, director of the U. S. Reclamation Service says:

"The irrigated countries are no place for the poor farmer. The man who goes there must use his brains in all his farming. He must be willing to learn. He must work hard and he must have some capital. The man who does this will not make any fancy fortune, but he will make a very good living for himself and his family, and he will establish a home."

"Talking Back" About Free Land.

"Dear Miss Wells:

I did not read the June issue of NEW THOUGHT, as I was away from home when it came, and not until this evening did I know of F. C. J.'s reply to what I had to say about western irrigated lands, some time ago. What I had to say is *true*, and I can prove every word of it and stand ready to do so. The reason I said what I did was not to discourage anyone who wanted to take up a homestead, but to post any who might be misled by advertisements concerning irrigated lands which appear in nearly all our monthly magazines.

He (F. C. J.) quotes what I said about the so-called 'free' irrigated lands—having to live on them, improve them, etc., and needing to have cash capital to do so, and then he says, 'Well, what of it?'

Well, I'll tell you 'what of it.' The western irrigated lands are supplied by a trust that owns the water rights, and when you file on a claim that is irrigated by them you have to come to their terms, for they have got you. To them you will pay for your water, and just what they please to charge you, too.

As I said before, irrigated land won't support itself for the first three years, so you have to have cash capital and ought to have some knowledge of farming. F. C. J. says, 'Get in the game, play first base, don't be a rooter on the grand-stand.' Well, now, if you were a rooter, no matter how much you liked

the game, if you jumped right in and tried to play first base without training or practice, you wouldn't last long.

He also says, 'Don't be a counter jumper; get out on the farm.' In this I heartily agree with him, for if more of us lived on farms and were farmers the cost of living in this country would be greatly reduced, and the fare much better.

But suppose you *are* a counter jumper, do you suppose a farmer raw from the country could hold your job? No! *not any more than you could his.* I don't see what good can come of advising anyone to jump at a thing with their hands tied, and blindfolded.

I am inclosing a clipping from tonight's paper that will bear out what I say about irrigated lands. I also would like very much to have F. C. J.'s address. Would like to write him and learn whether he would advise F. D. A., a woman *with no money to invest*, to try homesteading some of our *free* lands.

F. D. A."

Sorry, but we do not retain the addresses of any contributors to our departments and so cannot forward mail to them. No doubt, however, F. C. J. will reply to your question through the columns of NEW THOUGHT. We shall be interested to hear what he has to advise.

* * *

Will J. S. C., whose letter was published in October NEW THOUGHT, 1908 ("Ways to Earn Money"), send us his address?

Ginseng as a "Side Industry."

"My Dear Miss Wells:

Having read so much about ginseng raising, and not having seen anything quite so comprehensive as to how it is to be raised, I inclose an article showing results achieved at Groton, N. Y., near Ithaca, wishing to help some hard worker.

M. H. B."

CLIPPING.

"Earl T. Moe, who lives on South street, in this village, started in the business of raising ginseng plants eight years ago, but not until the last five years has he been at it 'professionally.' Mr. Moe has at present seventeen ginseng beds, each measuring 4½ by 16 feet, with just room enough between each to walk through.

"Two of these beds contain seedlings and in both beds there are at present about 10,000 plants, which will be ready to transplant very soon.

"Two more of the beds contain what are termed yearlings, and there are about 9,000 plants in these. These plants bring about 5 cents each on the market, and there are nine

beds that have been transplanted from the yearling beds, which contain 2,000 plants. These beds one year from this fall will be ready to market roots and seeds.

"Four of the beds contain the old or matured plants, and the roots and also the berries or seeds will be ready this fall to market. It is estimated that from two of the beds which Mr. Moe intends to market there will be about 20 pounds of roots, which will bring from \$5.50 to \$6.50 per pound, and the seeds from the same plants, which he estimates will be about 3,000, will bring on the market about \$2.50 per thousand.

"Mr. Moe's beds are about 8 inches in depth and are formed of woods, dirt and muck, mixed with fine stable manure, and all run through a fine sieve.

"When the tops of the plants die down in the fall they are covered with a coating of fine manure to a depth of about one inch. A great deal of care has to be exercised in regard to exterminating the weeds in the rich soil and also removing the lice from the plants. The Bordeaux mixture has proved satisfactory in killing the lice.

"The sides and overhead covering of these beds are made of laths placed about a quarter of an inch apart which meet all requirements for protection from the sun, etc.

"Mr. Moe intends this fall to double the present size of his beds, and considering the little time he loses from his regular work, which he says is about ten days out of the year, apart from the time that is spent morning and evenings, it will be seen that he has a good thing."

Does Metal Work Pay?

"Dear Miss Wells:

Wishing to learn a trade, and especially metal work and jewelry, but knowing nothing about the salability of such work, I beg you if possible to inform me whether I can secure a position easily after perfecting myself, and what is the salary for this kind of work?

J. D."

I have investigated a little, and am told that skilled workers in jewelry are paid from \$30 to \$75 per week. This means, no doubt, *expert* work, including designing, etc. I am also told that beginners get perhaps \$15, if capable of taking a position. If I were you I should make it a point to talk to some jeweler working on a salary and find out what *actual experience* has to say to you. Will any among our readers who are in this branch of work give us authoritative information gained at first hand, and from personal experience, and thus help J. D. to decide his course of action?

IN KETTLEDOM

CONDUCTED BY
LOUISE RADFORD WELLS



(The purpose of this department is to make our New Thought housewives familiar with the latest labor-saving devices and the short cuts of modern housekeeping. There's less fun in washing kettles than in "looking at the stars"—and a New Thought woman ought to learn how to do the former so she will have time for the latter, or what it symbolizes. That's practical New Thought—doing away with the undesirable "excrescences" and claiming the beauties of life. All are invited to ask and answer questions.)



HE question of what to wear—or, rather, what not to wear—in the hot days of summer when dishpan and broom and even washboard claim one's attention just as vociferously as in the days when the mercury drops down to enduring point, is a vexed one. If a hatred for snakes were ever justified it would be forgiven to the woman who suffers for Eve's shortcomings by having to wear more clothes than nature accepts without protest.

Here is the solution of one woman: She bought three or four white "studio aprons" (whose praises I have sounded in NEW THOUGHT before now), which are cut square-necked, front and back, and slightly full on onto a narrow yoke. The sleeves were long, but she made them just below the elbow, fastening by a buttoned band. Under this apron, which is long, buttoned down the back, and covers her entire attire (or lack of it), she wears a loose little cambric "slip" full length, with one combination garment beneath. The apron hanging loose and full away from the figure is not as warm as a dress would be and also admits of loose garments beneath. Looking like an apron, its freedom of outline is assumed to hide a conventional dress be-

neath, and she therefore gets credit for an allegiance to custom she is far from yielding. The square neck leaves her pretty white throat cool and bare for many inches and is extremely becoming, while her hair is gathered up snugly from the nape of her neck and clasped in a loose, pretty coil by a supporting barrette. She sleeps in a nightgown which has only a lace ruffle for sleeves and is cut rounded and low as an evening gown. And she succeeds in being fairly cool on even very hot days.

She has an uncooked breakfast except for a cereal and toast prepared on a "top of the stove" toaster which requires no handling. She has an uncooked lunch—and relies to a large extent on her fireless cooker for dinner, although she does make sacrifice to the gas range on times and occasions. She does not, however, wash her dinner dishes at night. When dinner is over, the dishes are neatly piled in a big dripping pan and put in the gas oven, so that passing in and out of the kitchen one may not have to view the reminders of work to come. Then the kitchen looks neat and tidy: there is no evening work to do to take up the most charming hours of a summer evening: and in the cool of the morning the work of washing up the dishes of the night before is not appreciable.

She "dresses" in some airy little wash gown late in the afternoon, and slips a studio apron (with long sleeves) over it in doing whatever is necessary to get a "fireless" dinner on the table or to prepare a chop or two or baked potatoes, etc., on the gas range. She chooses the simplest dishes on the very hot days, and "makes up" to the family when a cooler day comes.

Who has a better way of meeting warm weather in clothing and comfort?

By the way, how to dress for housework in any kind of weather, so one may be comfortable, convenient and reasonably attractive, is a pretty interesting subject. Has anybody any suggestions to offer from the deeps of experience?

* * *

Editor NEW THOUGHT:

Will you please get up a general discussion on bread making by asking your many readers to give their receipt and all minute details for

the making of good bread? Let those who are conversant with the bread ball method give their experience, also how and where to obtain the ball; also, tell us about salt rising and other methods. I believe a discussion of this kind will be valuable and much appreciated and add to the happiness of many a family.

I am told that the state of Vermont abounds with many good bread makers. G. H. H.

The state of Vermont would better show an appreciation of that compliment by responding at once with contributions to the discussion suggested. Your letter will, no doubt, bring forth numerous replies and many recommended methods from *all* the states of the Union. By the way, I printed one recipe for bread-making in August *NEW THOUGHT*. Better look it over as a first consideration of the subject.

* * *

"My Dear Miss Wells:

Will you kindly tell me through *NEW THOUGHT* how to wash white silk in such a way that it won't turn yellow with repeated washing? Mrs. C. H. McC."

I haven't any personal experience to offer you, but I have been told that white silk should be washed in cold water softened by a little borax, with Ivory soap (which must only be used in the water and not rubbed on the silk); then if rinsed in cold water (softened), with a little bluing in, the silk will not yellow. No doubt some of our readers will come to your aid with other methods.

* * *

"Dear Miss Wells:

I've just noticed in July *Kettledom*, 'Desserts without Cooking,' and it did seem as though 'J. P. H.' should have been a little more explicit. As you evidently think the same, I will redeem myself and tell you just how the dessert in question is prepared, for it is very simple and palatable at any time of the day.

Peel the oranges (as apples would be peeled), using a very sharp knife and cutting off (at the same time) the inside white skin; then slice the fruit off the core (as apples would be sliced), in either thick or thin slices or pieces, as desired. When the core is reached, there is still much juice remaining there with the seeds. This can be squeezed out and put with the cut fruit (about three sweet oranges are prepared in this way) in a bowl; then one good sized egg broken over them (yolk and all), and with a spoon or fork (*under the fruit*) stir briskly back and forth till the egg has settled and mixed thoroughly with the juice. If the oranges are ripe and sweet, *this is good enough*. It can, however, be varied to suit any taste. A little salt is

one variation. Sugar is another. Beating the egg separately would be another; the white beaten stiff, sweetened, flavored if desired, and placed on top. Other fruits or jelly could be added—or ice.

Another good and palatable dish can be prepared without cooking, with bananas: Slice the ripe bananas and squeeze over them lemon juice (or sour orange juice). This is good just so, but can also be varied by the addition of sugar, other fruits or jelly, Toasted Corn Flakes, eggs, ice.

Probably everyone knows how very nice the Toasted Corn Flakes are with any ripe fruit, or with the fruit juice clear, without sugar.

I am glad to find so good a description of the fireless cooker; it can easily be made. And the gasoline iron must be perfection, making ironing no longer a thing to be dreaded.

I want to express my appreciation of the picture on the July cover. It is good. The little man with his tiny hand touching a power he can't understand. The more I look at it the more I see in it to admire and study. It is worthy of a frame. Thank you for all the good and help coming through the magazine. J. P. H."

And thank you for your contribution to that help which—through the cheerful co-operation of our readers—is really a family affair.

(Continued from page 310)

of Toll," and the method by which Phoebe finally wins the respect of the office boy. There is plenty more in this issue to keep you entertained—both fiction and fact.

(The American Magazine. 10 cents per copy, \$1.00 per year.)

"Lippincott's" for September follows out its usual custom of offering a complete novelette as its piece de resistance—this time a most amusing tale by Ella Middleton Tybut—"A Bride for Casey." Read it and smile! The other stories have each their own bit of entertainment to offer.

(Lippincott's Magazine. 25 cents per copy, \$2.50 per year.)

George Barr McCutcheon is the star now in "Ainslee's" list of contributors, and his new Graustark story, "Truxton King," of which the second installment appears in the September number, plays up very well to its predecessors. Of the many good stories which fill up the remainder of the magazine, I personally most enjoyed "St. Martin's Summer," by Mary Heaton Vorse. I always like what she writes—for she knows her people.

(Ainslee's. 15 cents per copy, \$1.80 per year.)

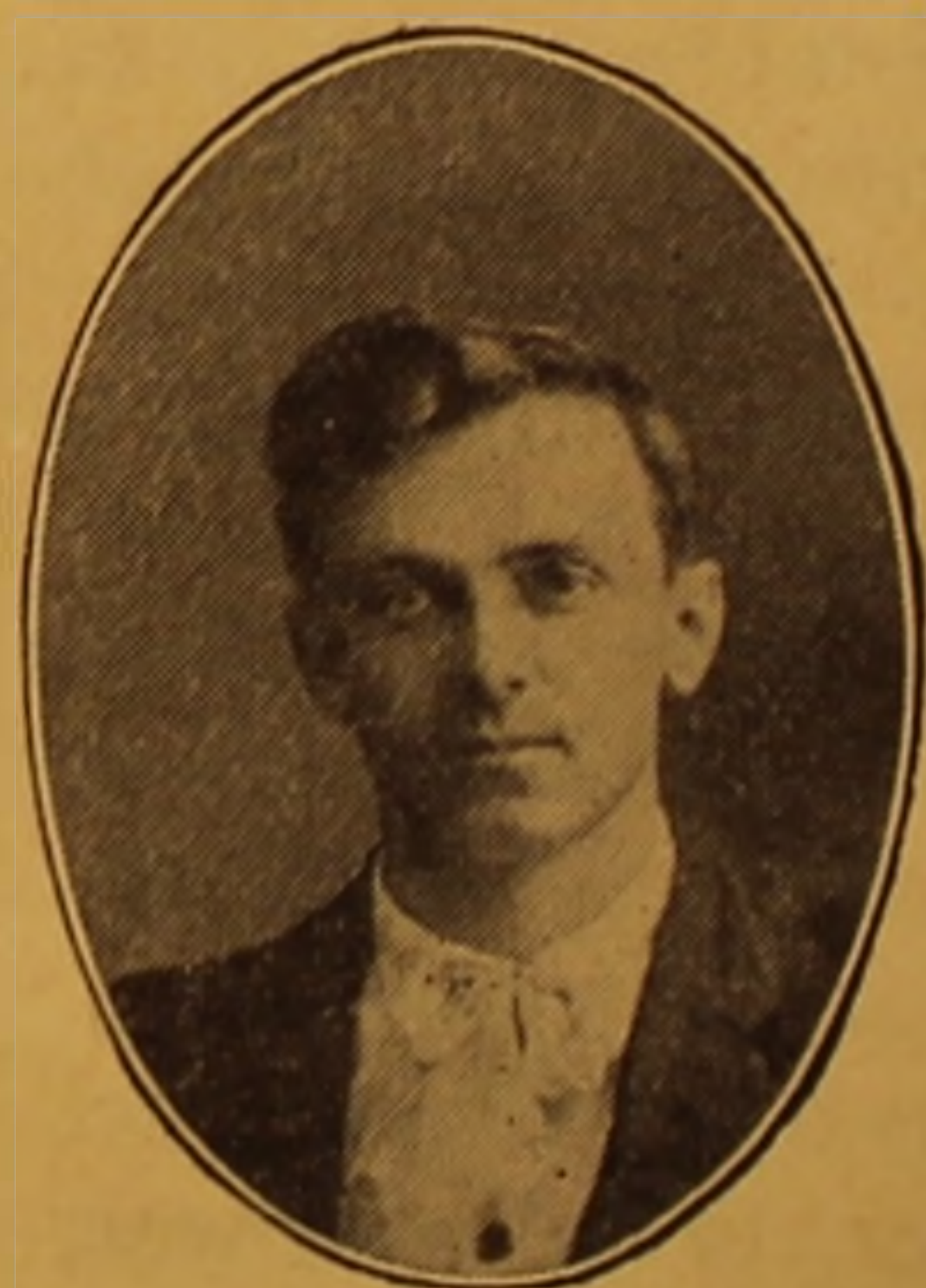
"Pearson's Magazine" for September devotes a considerable portion of its space to a vivid account by James Creelman of the Armenian massacres. It is illustrated by numerous heart-wringing pictures of the refugees—homeless people, fatherless children, the wounded and despoiled. The article is a protest at the non-interference of America, and her lassitude in the face of such terrible events which she might perhaps avert through intervention.

Among the fiction in this number "The Romance of a Rich Young Girl" proves especially entertaining.

The Telepathy Department

Ernest Weltmer *Director*

(Telepathy means "the transmission of thought direct from one mind to another." Is it unreasonable to think that the Mind of Man which has evolved and by the use of great blunt fingers builded the delicate Wireless Telegraph Machine which transmits thoughts through space, is able to transmit thought directly without the use of a machine of any kind? The editors have been interested in Telepathy for many years, and this department is devoted to the conduct of a gigantic Telepathy Experiment. The original purpose of the Experiment was to gather data proving that one man could reach and influence large numbers of people at one time; to develop a great many sensitive Telepathy receivers; to discover as many as possible of the laws of Telepathy; and to bring into the lives of the receivers a force for good health, success and happiness in the study and thought of these things and in the weekly periods of communion with the sender and each other. The Experiment has over four thousand enrolled members in every part of the civilized world, who make an effort to receive simultaneously a message sent from Nevada, Missouri, at nine P. M. each Thursday night. The first message was sent September 12, 1907. Since then not a Thursday night has come and gone unobserved by the sender, Sidney A. Weltmer, and the thousands of receivers enrolled. Much has already been achieved, but much more is yet to be learned. Many have been healed, many turned upon the road to success and happiness, and many have developed a high degree of psychic power. Membership is free to all interested students of these subjects—there being no strings attached to this free privilege. Anyone making application will be enrolled, given a number, and sent free our complete course of lessons in Telepathy and Success—our "Telepathy Calendar." The messages and results are reported each month in these pages.)



Our expectations of better results when the Calendars should have been distributed and in use are beginning to be realized, as will be seen from the reports we print this

month. The interest manifested is enthusiastic and encouraging, and I have found that success in this experiment keeps pace with the interest shown by the receivers. I expect each succeeding month to show a greater and greater improvement, for we may confidently look for better results as the new receivers become acquainted with their duties and come to a more thorough understanding of what they are trying to do.

I am very glad indeed to know that the "Calendar" has been so well received, and delighted that there should be so much interest shown in the Success Les-

sons. The year should bring us all most gratifying and definite results.

Small classes for private experimentation are being formed in different communities and cities, and I look forward to having some good results to report from these at an early date. Much can be accomplished by experimenting with a small circle of congenial friends. In fact, more can be individually accomplished in this manner than in any other way, for the reason that there is generally a closer connection between those sending and receiving the messages than under other circumstances. There being fewer concerned, it is also possible to vary the experiments more frequently, and to adapt the tests to special conditions.

The success of such experiments depends very largely upon the method that is followed in conducting them. Perhaps a few hints may be of assistance to those who are contemplating the organization of such a club.

Such a club should have a secretary

who will keep records of the experiments made and the results attained. It should, of course, have a leader, but it is not always best to have some one person who takes this office permanently, for this often lessens the interest that the lay members take in the proceedings, and is likely to result in their withdrawal or in their sitting by and doing nothing to help with the experiments. A better plan is to take it "turn about." Give each member a number, and then have them successively take charge of the meetings on different evenings, in the order of their numbers. This should result in a friendly rivalry and will make every member take an interest in the proceedings.

Complete instructions for the carrying on of experiments are given in the lessons, but I will add that if there is anyone in such a club who is an accomplished hypnotist, some interesting experiments can be conducted and very instructive comparisons furnished by using the same subjects for the same experiments in and out of hypnosis. For such as are able to make such experiments, I will say that I have found the second stage (that is, the stage in which "funny counts" are suggested, as a rule) the best—even better than the fourth. The same experiments may be tried with the hypnotized as with the waking subject. One very interesting experiment for either a waking or "sleeping" subject is to stand behind him so that he cannot see you, and make movements of your body with the intention of causing him to make the same movements.

In passing, I wish to say, for the benefit of those who imagine that hypnotism makes use of some mysterious "power" and that it is likely to result in harm to the subject, that nothing of the kind is the case; that there is no "hypnotic power" other than the ability that some people have of expressing themselves in such a manner as to impress folk with what they say, and that the chief danger to the subject is that some one who does not understand what he is doing may give

the wrong sort of suggestions. There is nothing in hypnotism to be afraid of except the ignorance and lack of common sense and common morality of the operator. Most of the prejudice against this form of psychological study is dictated by ignorance and superstition, and is without foundation in fact. However, I advise very strongly against any of the receivers in this experiment submitting themselves to be hypnotized except by operators who understand what they are about. We are all of us being affected hypnotically every day of our lives, by ignorantly given and ignorantly received suggestions, many of them resulting in disastrous consequences, and this is another form of suggestion which may produce bad results if not given and received with intelligence. Of course, much of the wrong kind of suggestion that is given to us and that we give to others cannot under present habits of thought and present customs be avoided, but there is no sense in hunting up opportunities to make mistakes and to take chances. Every-day life brings enough of these.

But to come back to telepathy experimentation. Some interesting experiments can be made upon persons in natural sleep. If you have a bed-fellow or are in the room with a sleeping child, try mentally suggesting some movement. For instance, suggest that the subject move an arm, turn over, breathe slower, sigh, or other action that the circumstances suggest to you. Try the same thing with sleeping or waking animals. Try it on the cat, or dog, or the horse you drive. Try turning the horse by wishing him to go in a certain direction. And you do not need to confine yourself to any particular class of persons or occupations. You may successfully give telepathic suggestions to persons walking along the street, reading a book, sitting in church or public meeting. Any time that you see some one who is not very actively engaged mentally with other things, you have a subject for telepathic

The Telepathy Department

experimentation, if you care to make the trial.

Remember that you are merely giving *suggestions*. You cannot in any manner *control* the subject's actions. He has always power to antagonize your suggestions and refuse to carry out your desires. This is true alike of waking, sleeping, or hypnotized subjects. You can never *control* anyone, but you may make your suggestions such strong influences that if the subject of your experiment does not resist you and you do not arouse his antagonism by suggesting something that is contrary to his standards of conduct, or by impressing your personality too strongly upon your suggestions, the result will be practically the same. And I would add the further caution that if you wish to develop your "sending" or suggesting powers, you must develop your self-confidence, you must *believe* in yourself more and be able to put yourself honestly and most fully into the suggestions you give. You cannot gain this result unless you practice strict privacy and honesty with your subject. If you give suggestions that you would not wish to receive, your attitude will become furtive and hence your "power" will become less. Be just as "square" in your unvoiced suggestions as you would have to be in the suggestions that you speak out loud before your subject and his friends, and you will find it worth your while in the gain of power that comes of feeling assured of your own honesty of thought and purpose. And do not be so foolish as to think that you could successfully use telepathic suggestion for evil and not suffer worse consequences than others could suffer by this action. You would be sure to reap the full fruits of such an action, and the chances are that nothing else would ever come of such suggestions.

I should be glad to hear from those who have success in making experiments of this kind, and will always be glad to answer queries in these columns which are of sufficient general interest to war-

rant taking the public space for their consideration.

MESSAGES AND REPORTS

June 24th.



5 Another test of the sensitiveness of the receivers to a change in the experiment, no message was sent on this evening. Of course the telepathic suggestions of health and self-confidence were sent as usual. The reported results:

It is impossible to tell what was the effect of this change in the manner of conducting the tests, for only one report was received, and it does not, by itself, afford a basis for an opinion. I do not understand why no reports should have been received for this test—the first time in our experience that such a thing has happened—whether it is coincidence or the effect of change. With nothing more to go by than this, I would hesitate, however, to say that there is any necessary relation between the manner in which this test was conducted and the failure of the receivers to report for that evening.

July 1st.

The message: "HEALTH TO ALL HUMANITY."

This is the message sent by Professor Wehnert. A number of students of Wehnert Institute who were making some experiments in telepathy that evening, as is the custom there, decided that they would send a message of their own instead of trying to receive the one which the regular sender was trying to transmit to the receivers. They chose as their message the sentence, "Here ye are, kingdom."

Reported results: Two receivers, No. 601, California, and No. 586, Michigan, showed marked sensitiveness to the regular message. I am sorry to be obliged to report that no one seemed to be in any sense aware of the message sent by the class. I should say that the class failed to make an impression with their message because the attention of the receivers was turned to Professor Wehnert, were it not for the fact that I have often noticed evidence in the reports that a large number of the receivers have become sensitive to a message inadvertently sent out by one of the receivers. I had an experience of that sort not long ago in a class experiment. I was trying to transmit a certain message which all the class was trying to receive. One received my message, five or six received another message—an entirely different one; each, however, of the half dozen students receiving the same message. The only reasonable explanation of such an occurrence is that some one of those who were trying to receive my message produced a thought in his mind that

his own mental processes, in the belief that it was the message which he had received from me, gave that thought a power by the fixity of his attention to it, which made it powerful enough to overcome the force of my thought and to find admittance to the larger part of the sensitive receivers. The chances against coincidence are almost infinity to one. From this and other phenomena which have come to my notice, I believe that it is possible for receivers who think that they have their attention fixed upon one receiver to receive from another.

I suggest that some of the clubs which have had sufficient experience to be able to make an impression, choose some message which they shall send out to all the other receivers and then notify me immediately after they have sent it. I do not wish to know in advance what message they are to send, but only to know immediately after it has been sent. Then I shall watch for results, and report in this department what occurs.

July 8th.

The message: "I LOVE YOU ALL."

Reported results: Five receivers, Nos. 3344, Illinois; L. L., N. Y.; 3063 B, Illinois; 2652 B, Michigan; 2775, Missouri, showed marked sensitiveness, but none of them reported the message with absolute correctness.

This is the first test in which the Calendar was used. The larger part of the receivers had not yet mastered the lessons sufficiently to be able to make much use of them in this test.

July 15th.

The message: "SUCCESS IS OURS."

Reported results: One receiver, No. 2884 B, Kentucky, reported the message correctly, "*Success is ours.*" Thirty-eight others showed marked sensitiveness. For instance, 2883, Colorado, reported, "*Success awaits you;*" J. D., Maine, reported, "*I will succeed;*" 334 B, Nebraska, "*Press onward to success,*" etc. 2957 B, Texas, writes: "*I failed to receive any message. I got the word 'Success' from some one or somewhere.*" Rather good for one who 'failed to receive any message!'

The numbers of initials and state of the rest of the sensitives are as follows (if your number is in this list it shows that I think that you are making good progress): 3027, West Virginia; 4127 B, California; T. W., Pennsylvania; Mrs. B. J. W., Tennessee; J. C. C., Iowa; J. L. B., New York; D. D. S., New York; 208103 (?), Ohio; 2913 B, Illinois; 4007 B, Ohio; 2696 B, Ohio; Mrs. A. P. R., Florida; 10147 (?), Pennsylvania; 2689 B, Illinois; 328, Idaho; 4047 B, Louisiana; 622,

California; Mrs. P. T., Kentucky; 2683 B, California; 2748 B, California; 3084 B, North Carolina; 50 B, South Dakota; A. S., Nebraska; 456 B, Minnesota; 4116 B, Canada; 2996 B, Maine; 2853 B, Kansas; 2939 B, Indiana; 3063 B, Illinois; 2653 B, Michigan; 224, Kansas; 7163, Illinois; 374 B, New York; E. E. B., Idaho.

July 22d.

The message: "KNOW THYSELF."

Reported results: None reported the message correctly. Six showed a fair degree of sensitiveness. Their numbers and states are as follows: 2772 B, Michigan; 4111 B, Mississippi; 726, Illinois; 2546 B, Mississippi; 10147 (?), Pennsylvania; 4203 B, Ohio.

On the whole, this month's report makes a pretty fair showing. It is at least encouraging. Many reported benefits to health were received, and some have already reported progress in the application of the success lessons. I want to impress the fact upon the minds of my readers that *a great measure of health can be gained* by closely following the instructions given in the telepathy lessons in the Calendar.

I know that this is true, from a large experience. There is no experiment in *this* part of our work at all. We know what can be done in that line, and we offer the receivers this opportunity to profit by that knowledge and experience which we have gained in a good many years of hard work.

July 22nd.

The message: "KNOW THYSELF."

July 29th.

The message: "GOD IS THE LIGHT."

August 5th.

The message: "TRUTH IS UNIVERSAL."

August 12th.

The message: "BE CHEERFUL."

August 19th.

The message: "MY OWN STRENGTH SHALL CARRY ME TO THE TOP."

August 26th.

The message: "BE HAPPY."

THE TIME TO "SIT" IN DIFFERENT COUNTRIES.

There are many receivers in this and foreign lands who have difficulty in determining just when they should try to receive the message, in order to be waiting for it at the exact time when it is being sent. As I have explained before, it is not necessary to observe the same exact time, *since the message may be received and held in the subconscious memory for later reception into consciousness*, but it is *better* for all of the receivers to ob-

serve the same actual time since, thus, we get a feeling of connection and association with the other receivers, which is otherwise lacking. For the benefit of those to whom the relation of the different "times" in common use is not clear, I will as briefly as possible explain the more essential features.

It is hardly necessary for me to say that the Equator is divided for convenience into three hundred and sixty parts. (Of course, these parts are mere conventional abstractions, even as the Equator has no existence except in our thoughts and our books.) Each of these parts is called a degree. We also divide the day into twenty-four parts, or hours. It is evident that in the earth's daily revolution about its axis it must pass a given point fixed above its surface at the rate of fifteen degrees to the hour, since one revolution represents twenty-four hours of time and three hundred and sixty degrees of distance. The fixed point with which we are concerned is the Sun. Keeping in mind the three hundred and sixty degrees, the fact that the earth makes a complete revolution in one day, which consists of twenty-four hours, we can easily appreciate the fact that since the direction of the revolution of the earth is to the east, any given point which is now just under the Sun must be fifteen degrees to the east by the time an hour has passed. We can also see that any given point must have the Sun at the zenith—that is, directly over its meridian—an hour earlier than another point fifteen degrees west, or an hour later than any point fifteen degrees east of it.

We calculate time from noon—that is, the time when the sun is at the zenith. But since there are an infinite number of zeniths, each point on a line drawn around the earth east or west having one, it is manifestly impracticable to try to regulate our affairs by noon at each place that we might happen to be. So we compromise by adopting what we call mean time. Beginning at the Greenwich or London meridian line, we divide a parallel of latitude into twenty-four parts of fifteen degrees each and use the same noon for each part. Thus, mean time uses only twenty-four noons for the whole earth, while exact or astronomical time might have any number, a different one for each east and west point on the earth's surface. Going westward we find that mean time is about an hour earlier for each fifteen degrees of distance traversed; going east, that

each fifteen degrees the mean time is an hour later; although the actual or real time for all points on the earth's surface is the same. It is only when we relate time to the position of the sun in the heavens that we are in need of adjustment, but since we measure time everywhere by the sun's position, we have to make these constant adjustments in going east and west about the earth's surface. If we go east from London till we have crossed twelve of these hour divisions we come to a meridian which is called the International Date line. On the east of this line it is, we will say, Sunday, and on the west side of the same imaginary line it is Monday. We have lost a day. Going east from London twelve fifteen-degree divisions we come to the same line, and crossing it will make us gain a day in the date that we have to affix to our documents.

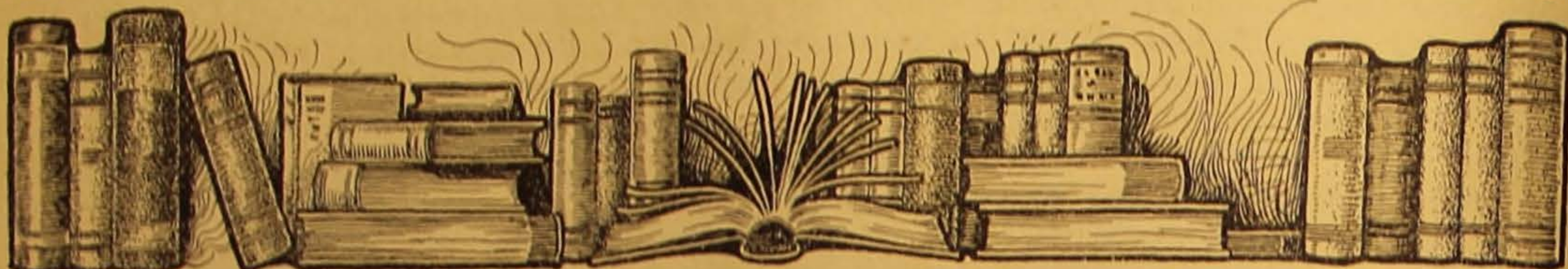
Now, then, if we will keep all of these relations before us and remember that Nevada, Missouri, where the messages are sent out, is just about seven hours west from London, which means, in other words, that when it is nine P. M. here it is four A. M. there, or seven hours later, we shall see that it will be a comparatively easy matter to find out just what time one should observe at any point on the earth's surface in order to have the same real time as nine P. M., Nevada, Missouri. Look up your position on any good map. Find out what meridian you are on or nearest to, and then divide the number of that meridian by fifteen. The number of times that fifteen is contained in the number of your meridian is the number of hours that you are west or east of London. If you are east of London, add that number of hours to seven; if you are west, subtract that number of hours from seven.

Or you might find out how many times fifteen degrees you are east of St. Louis or west of Cheyenne, Wyoming, and then count from this time the number of hours later, if east, or earlier, if west, from these points. These are approximately the points at which the mean time in which we live here begins and ends.

This will give you only the *approximate* time, for the division lines do not run exactly with the meridians of longitude, but it will be close enough for all practical purposes. Any who wish more exact information on this point may write to the editor making a specific inquiry.



BOOKS WORTH WHILE



"Modern Light on Immortality," by Henry Frank, is, as the sub-title indicates, an "original examination into historical research and scientific discovery pointing to a new solution of the problem." In the first half of the book Dr. Frank makes a study of the hitherto-advanced arguments in favor of the soul's immortality, and casts them aside, after exhaustive analysis, as untenable. Having thus shorn us of all props of traditional belief, he takes us, in the second half of the book, into the field of the natural sciences. Here we consort with Huxley, Darwin, Haeckel, etc., share in an analysis of the knowledge of the German biologists, histologists and chemists, and from the very groundwork of the physical sciences, demonstrable and susceptible of proof, build up a theory of immortality which seems based upon scientific possibility. The book is too serious, too scholarly—covering as it does a tremendous range of study and research—for a brief review to do it justice or more than call attention to its aim and scope. The reader should possess and study it.

(Sherman French & Company. \$1.85 net. Postage 15 cents.)

"Mental Medicine," by Oliver Huckel, is on somewhat different lines than the Emmanuel movement, but deals largely with the spiritual factors in health and healing. Its object is to show how physicians and ministers may co-operate in the work of healing. The lectures here gathered together represent five conferences by Dr. Huckel with his students in the Johns Hopkins Medical School.

(Thomas Y. Crowell & Co. \$1.00 net. Postage 9 cents.)

"The Delafield Affair," by Florence Finch Kelly, is a tale of the West—that West in which a man may at will lose his identity under a new name, and begin a new life. The father of Lucy Bancroft has a past he has sought to put behind him in this manner, and of which she is ignorant. It is a past which has vitally injured a man, who, unsuspecting the truth, finds himself drifting into love for the daughter. He has vowed to slay his enemy, when discovered, and the story hinges on the manner in which the love-interest is carried to a culmination, and vengeance meted out in the end.

(A. C. McClurg & Co. \$1.50. Postage 13 cents.)

"Mission Tales in the Days of the Dons," by Mrs. A. S. Forbes, is a collection of short stories clustering about the old Mission days of California. They have as a basis stories and reminiscences furnished to their author by California pioneers. The book has marginal decorations throughout in a delicate green, with many full-page illustrations.

(A. C. McClurg & Co. \$1.50. Postage 13 cents.)

"Jack Lorimer's Holidays," by Winn Standish. A rousing good boy's story, full of baseball, camping, wholesome outdoor adventures; and with its vivid boy-interest in no sense spoiled by the stress laid by "Jack Lorimer" on the necessity of good physical training and habits. It's a real boy's book, yet one to which mothers will owe a debt of gratitude for the manner in which it makes the wise things seem "part of the game."

(L. C. Page & Company. \$1.50. Postage 15 cents.)

"In West Point Gray," by Florence Kimball Russell. A story of West Point boys, hazing, drill, etc., breathing a healthy air of military

discipline but making the average boy long to buckle down to his "exams" and his duties, and make himself worth while, while teaching him unconsciously a lusty spirit of patriotism.

(L. C. Page & Company. \$1.50. Postage 15 cents.)

"Peace, Power and Plenty," by Orison Swett Marden, is a helpful and inspiring volume. The author attempts to show "that the body is but the mind externalized, the habitual mental state outpictured; that the bodily condition follows the thought," and from that point emphasizes the necessity of controlling one's mental processes, and shows how to do this. Dr. Marden's writings are always vital, powerful incentives to self-expression and self-realization. This, his latest book, is one of his most practical.

(Thomas Y. Crowell & Co. \$1.00 net. Postage 9 cents.)

"Self-Control and How to Secure It," by Dr. Paul Dubois. The author of this book is an eminent specialist and professor of neuropathology at the University of Berne, Switzerland. From Dr. Dubois' study of nervous disorders, their cause and cure, the lay reader may profit immensely, and this volume deals with what self-control may accomplish and how it may be secured.

(Funk & Wagnalls Company. \$1.50 net. Postage 10 cents.)

"How to Develop Power and Personality in Speaking," by Grenville Kleiser (formerly instructor in public speaking at Yale Divinity School) is a most practical book for all those who wish to train themselves in the power of appearing to advantage before an audience, whether small or large. It deals with the development of the imagination, the training of the memory, power in conversation, power in extemporaneous speaking, in English style, in voice, etc., etc., and takes up the building of a vocabulary and all the other processes of preparation necessary to a public speaker. A very valuable book.

(Funk & Wagnalls Company. \$1.25. Postage 15 cents.)

"Mind Power and Privileges," by Albert B. Olston. The author's purpose in writing this book is, in his own words, "to give the general public the necessary evidences of the mind's power over the functions and conditions of the body, and to teach the reader how to avail himself of the resources of his mind." The volume is a thorough one and as a basis for the principles enunciated in the book gives a close study to the subjective mind, occult phenomena, physical culture, etc., considering, as a matter of fact, all that influences the body, and all the powers of the mind.

(T. Y. Crowell & Co. \$1.50 net. Postage 15 cents.)

"The Garden Yard," by Bolton Hall, is, as its sub-title explains, a "handbook of intensive farming." By the author of "Three Acres and Liberty," "A Little Land and a Living," it is planned "to give the plain man or woman who has a back yard or back lot out of which he might make part of a living or more than a living, a book that will show him how to do it." It has to do with all the different uses to which the garden-yard may be put, and the different profits which may be made from it. It tells what to plant, how to care for it, how to market it. It shows the obstacles in the way of success, and points out how they may be overcome. It is a book of instruction and inspiration for the man who is seeking "lib-

erty" through his "three acres"—or less—or more.

(David McKay. \$1.00. Postage 10 cents.)

"The New Ethics," by J. Howard Moore, is a plea for our friends, the animals, not only for a cessation of the thousand cruelties now practiced upon them, but for a better understanding of them as "innocent, intelligent and highly sensitive beings"—and for vegetarianism as a result. The author's statistics and illustrations of humanity are blood-curdling, but of more permanent value are his constructive arguments. His chapter, "What Shall We Eat," is the vegetarian's defense, and should be learned by heart by every non-meat eater for its value as logic. The succeeding chapters are not only of great strength, but vividly interesting, and the whole book is a vital and most important addition to ethical and "humane" literature.

(S. A. Bloch. \$1.00 net. Postage 8 cents.)

"Mind the Builder," by A. A. Lindsay, M. D., is designed to teach one how to come to possess "an excellent body, magnificent intellect and superb character." It shows the relativity between "the designer" (objective mind), and "the builder" (sub-conscious mind), with formulas for body building, mind building, and character building.

(Lindsay Pub. Co. 50 cents paper; cloth, \$1.00. Postage 4 cents.)

Three delightful little books by Alice K. Fallows are some of the latest additions to the "Making the Best of Things Series"—"A Talk on Relaxation," "Mental Hygiene in Daily Living," and "The Point of View." All three of the books have to do with self-help through mind-cure and are based upon the working principles of the Emmanuel Movement, in which Miss Fallows is actively interested. The little volumes are most attractively gotten up, with two-color cover, title page, etc., and make most satisfying gift books.

(A. C. McClurg & Co. Price per vol., 35 cents. Postage 3 cents.)

"The Confession of Seymour Vane," by Ellen Snow, is a clever bit of fiction—or, as its author avers, fact arrayed as fiction. Seymour Vane is a man married to one woman—and in love with her—yet attracted to another, so when I found myself distinctly appreciative of the literary flavor of his audacious wooing in the first chapters, I yet said to myself, "I fear me much that this is a book in which wives will find no savor; but in which unmarried women of 'temperament' will recognize 'husbands' as they have too frequently seen them." However, as the tale progressed, I found the trend of it changing, and while I can't imagine a wife accepting it without an inward sigh for the truth of it, yet it is sure to be appreciated by everyone else who reads it. For its characters are not breakers of moral laws. The charm of the latter part of it was marred a trifle for me by the slight intrusion of a psychic element, but that's because I'm such a matter-of-fact being. It's a clever book.

(R. F. Fenno & Company. 50 cents. Postage 6 cents.)

"The Open Door of the Soul," by Deborah Morrison. A helpful book, preaching an unfoldment of our spiritual faculties, and freedom from the bondage and conditions of the body. Well written, nicely bound and typographically attractive.

(The C. M. Clark Publishing Co. \$1.00. Postage 8 cents.)

"The Philosophy of Living (Which Is Loving)," by John F. Pogue, is a collection of prose and verse from many well-known pens, the thread of the author's personality and thought forming, however, the main part of the book's fabric. He has "real things" to say. The book is done in two colors, with decorative initials, etc.

(The author. \$1.00. Postage 8 cents.)

"A Message of Health," by W. D. McCurdy, is a book primarily for men, but contains a lot of sound sense anybody might profit by. A good little booklet for a boy or man who is run down in health and bankrupt in optimism.

(The author. Paper, 25 cents. Postage 1 cent.)

THREE REASONS

Each with Two Legs and Ten Fingers.

A Boston woman who is a fond mother writes an amusing article about her experience feeding her boys.

Among other things she says: "Three chubby, rosy-cheeked boys, Bob, Jack and Dick, aged 6, 4 and 2 years respectively, are three of our reasons for using and recommending the food, Grape-Nuts, for these youngsters have been fed on Grape-Nuts since infancy, and often between meals when other children would have been given candy.

"I gave a package of Grape-Nuts to a neighbor whose 3 year old child was a weazened little thing, ill half the time. The little tot ate the Grape-Nuts and cream greedily and the mother continued the good work and it was not long before a truly wonderful change manifested itself in the child's face and body. The results were remarkable, even for Grape-Nuts.

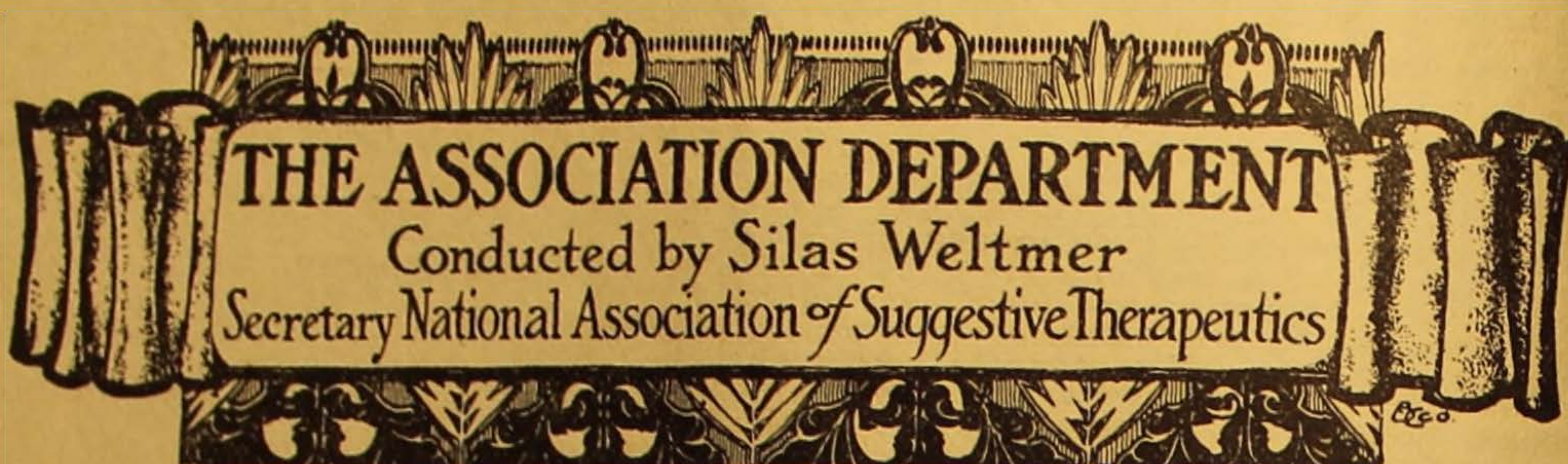
"Both husband and I use Grape-Nuts every day and keep strong and well and have three of the finest, healthiest boys you can find in a day's march."

Many mothers instead of destroying the children's stomachs with candy and cake give the youngsters a handful of Grape-Nuts when they are begging for something in the way of sweets. The result is soon shown in greatly increased health, strength and mental activity.

"There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



THE ASSOCIATION DEPARTMENT

Conducted by Silas Weltmer

Secretary National Association of Suggestive Therapeutics

Important Announcement of the Approaching National Convention

ONE of the best features of the National Association of Suggestive Therapeutics, from the standpoint of the individual members, is the annual national convention and the annual state conventions held under its auspices.

These conventions are of value in a number of ways to those who are fortunate enough to attend. First, they are, of course, valuable as being the only means by which the business of the organization can be carried forward. Then they are, of course, of value to the whole membership in that they make possible the framing and institution of measures for the good of all, and because they bring together many representatives of the movement for which they stand, thus unifying, in a way, many separated parts. But they are of especial value to those who attend them for their educational nature and the pleasant and at the same time profitable vacation afforded.

The features with which the individual members are most concerned, apart from the regular business end of the convention work, are the educational and social ones. The educational value of attendance upon a meeting of this kind cannot be duplicated in any other way in the same length of time and at the same outlay of energy and money. Here one comes into close contact with real, practical workers; those who do not just sit in the library and philosophize about theories and hypotheses, but who apply as a part of their every-day business the principles of suggestive therapeutics to the healing of the diseases of humanity. These are the men and the women who *KNOW* what they are talking about. They are not speaking from belief; they do not concern themselves with mere theories and metaphysical abstractions; their interest is in things that will *WORK*, that *do* work every day and in as many cases as possible.

To meet and talk with these people, exchange ideas with them and find out what they have been able to do, is better than the close reading and study of many volumes of theory.

One finds out what others have done, which means that he has found out, as well, what *he* can do. He hears others tell of their experiences and he tells of his experiences in healing the ills of man. There is benefit to be derived from both sides of this matter. The hearer is inspired to emulation by the account of another's success, and his idea of what is possible for him is enlarged; the man who has a successful experience to relate, most truly learns when he tries to tell what he knows. Some one has said that we do not know a thing till we have told it, and I believe this to be true. We may think we understand it, but later experience will invariably prove that we do not arrive at full comprehension till we give that knowledge expression. Nothing is our own till we have expressed it, and *all* that we express is our own, no matter who may have first discovered it for us.

The man who lives alone all the time, the man who never has a chance to exchange ideas with his fellows, is bound to come in time to be a man of narrow views. He is bound also to be more or less indefinite as to just what are his views, for they will never find more than a partial growth in a mind that is not cultivated and in which the ground of opinion and accepted fact is not stirred up occasionally. Most of those who are interested in the healing of the sick by the newer methods are, as a lady expressed it in talking about the attitude of her family toward her work, "orphans" and "prophets without honor." There are many who dare not talk about their work even in their own families; it only results in confusion and hard feelings, and fewer still have friends with whom they are able to intelligently and sympathetically discuss their views as to methods, etc. For these the conventions are of immense value, since they bring together a great many of these big-hearted orphans and afford them an opportunity to exchange ideas with those who are in sympathy and capable of understanding what they are talking about. The most of these

people are well worth talking to, for a man does not go against all the opinions of his neighborhood, his family, and the traditions of his ancestors, does not hold to his own opinions and his own method of life and thought in spite of all those potent influences that ordinarily mold men's intellectual and moral natures—unless he is a *real* man. The man who can do this—and even more the woman—is a person with foundation, strength of character, strong opinions and marked ability of an original kind.

To attend one of these conventions and meet the people that go there, to hear them talk, and talk with them, is really quite a liberal education for the healer, and as well for those who are not actively interested in the work of healing the sick. It is a form of education that no amount of solitary reading and thinking can give to the student, affording an inspiration to further and greater endeavor that cannot be gained in any other way.

The next National Convention will be held in Nevada, Missouri, at the Weltmer Institute, the home of Suggestive Therapeutics, on the 19th, 20th, 21st, 22d and 23d of October this year. This is the second of the national conventions, and if we are to judge by the first, it should be well attended. Last year the convention was attended by *representatives from all but three of the states*, and there were two members in attendance from Canada! Most of the states had several representatives, and the halls were pretty well filled up with interested and interesting people during the whole meeting. Some great work was done and a great many very interesting and instructive talks were made, but perhaps the best influence of all was that which I have mentioned, the quiet exchange of ideas wherever a few of these workers got together. Be that as it may, the delegates and those who attended in an unofficial capacity all went home at the end of the week with a new and greater inspiration to better work and with more new ideas and better ideas than they could have gained in many months of reading.

The Institute affords exceptional advantages as a place in which to hold conventions, being the fountain head of suggestive therapeutics and the place where most of those who practice this form of healing have in one manner or another acquired their knowledge. At that time of the year the climate is delightful in this part of the country; the weather is dry and warm without being hot; the delightful southern Indian summer is just at its best. Nevada is a very pretty little town on a northern spur of the Ozarks, and the scenery around the town is very beautiful. The park is one of the finest for natural scenic beauty in the southwest.

All those who have an interest in New

SURE TO ASK

The Kind of Coffee when Postum Is Well Made.

"Three great coffee drinkers were my old school friends and her two daughters.

"They were always complaining and taking medicine. I determined to give them Postum instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoonfuls to the pint of water and let it boil twenty minutes, stirring down occasionally.

"Before the meal was half over, each one passed up her cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum unless it was more than half old-fashioned coffee.

"After breakfast I told her that the coffee she liked so well at breakfast was pure Postum and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor.

"I have been brought up from a nervous wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum.

"I am doing all I can to help the world out of coffee slavery to Postum freedom, and have earned the gratitude of many, many friends." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Thought and New Thought healing, whether they call it suggestive therapeutics or by some other name, will find that a visit to this convention will many times repay the trouble and expense and afford the most delightful possible vacation. The next issue of *NEW THOUGHT* will give full particulars and the program of the INTERNATIONAL METAPHYSICAL CHAUTAUQUA, which presents, at night ses-

sions during that week, the best speakers in the country upon advanced thought.

Any state which does not now possess a state organization may organize at this convention, provided it has as many as 20 delegates present. This affords the isolated New Thoughters of each state a chance to bring about the organization of an effective association.

Books Worth While

(Continued from Page 325)

"The New Health Science," by J. Arvede Walgren, deals with the psychic laws of healing. It is an attractive volume, full of helpful thought; and an application of the lessons it seeks to teach would help many a marred life.

(Rahd, McNally & Company. 30 cents. Postage 5 cents.)

Four very attractive little books have come to my desk, bound respectively in green, tan, maroon leather, each containing an address by Minot J. Savage. Here are the titles: "The Jew in Christendom," "The Blessedness of Work," "Religion" and "Immortality." Each has an autograph portrait of the writer; the first named contains an autographed preface by Joseph Silverman, Rabbi of the Temple Emmanuel; the second an autographed preface by Helen Keller, and the third and fourth an autographed preface by the author himself.

(W. B. Perkins. 50 cents each. Postage 2 cents.)

"Wee Window's Way," by Myrtle Fillmore, is a New Thought story of a little girl, by a little girl, which shows how the fundamental truths of life can be grasped, understood and put in practice by the little ones, if only rightly presented.

(Unity Tract Society. Paper, with attractive illustrations. 25 cents. Postage 3 cents.)

"The Soul of the World," by Estella Bachman, is a bit of New Thought fiction which seeks to bring us in touch with "the pulse of the Soul of the World." It is a growth from the doctrines of Henry George, and speaks for "a balanced land tenure." In fact the book is dedicated in part to Henry George. A little bird has whispered to me that some New Thought people we know very well indeed appear in this book under names not their own. I wonder if we shall be able to discern them.

(The Equitist Publishing House. \$1.00. Postage 7 cents.)

"Health: Abstract and Concrete," by James Porter Mills, is an appearance in book form of some of the lectures of Dr. Mills delivered to his students and embodying his teachings. To these have been added a great deal of new matter, elaborating and amending, until the finished work presents a comprehensive enunciation of ideas of the principles taught by Dr. Mills. The book deals with the study of man; his relation to his body, to the Universe and "to God the Father Almighty." Very thorough, practical and inspiring.

(Fowler & Wells Co. \$1.00. Postage 10 cents.)

"Through the Valley of the Shadow, and Beyond," by Rose M. Carson, is an account of the experiences of a Soul after death, in the spirit world. The other world is described in detail, its temples, plans of education, etc., etc. Noted people who have passed on are mentioned, their spirit homes described, the happenings of their days, etc. The book not only contains the story of Rose M. Carson, but the experiences of many others purporting to be written by themselves from the spirit world. The illustrations, paper, type, bind-

ing, etc., are of the best. The book contains 240 pages of large size.

(The Psychic World Pub. Co. \$3.00. Postage 15 cents.)

"Phrenology; or The Doctrine of the Mental Phenomena," by J. G. Spurzheim, M. D., is an imposing volume of almost 500 pages, being a reprint by one of the founders of the Science of Phrenology, and his most ambitious work. It is an exhaustive analysis of the science of phrenology, with a study of the different organs, "bumps," etc., from a dignified standpoint and as the result of much investigation and experiment. The book is illustrated with charted heads, and with portraits of certain distinctive examples of phrenological development.

(Lippincott. \$2.00 net. Postage 13 cents.)

"Illuminated Lessons and Treatments in the Science of Life," by Anna V. Harper-Rutherford, shows "how to heal through the truth," and contains lessons in "unfoldment," with meditations, invocations, etc., etc.

(The author. Paper 50 cents. Postage 4 cents.)

"Correct Living; or The Fountain of Happiness," by Van R. Wilcox, is the personal hygienic creed of a "trans-continental tramp." Mr. Wilcox was once an invalid and the book deals with his return to health by fasting, a tramp across the continent and other radical measures. His story of this long journey on foot is extremely interesting.

(The author. Cloth. \$1.00. Paper 50 cents. Postage 4 cents.)

"The Law of Natural Healing," by Charles L. Gilson, is announced by the author as "the embodiment of a theory and a practice which are combined into a system of developing the body, the mind and the spirit of man through the agency of the forces within himself." It takes up specific diseases and considers their treatment and cure.

(The Hamilton Press. Postage 8 cents.)

"The Eternal Hills, a Bit of Idealism," by Charles E. Keller, is intended for those somewhat uncertain in regard to the theology that once was, "but who desire a firm foundation for their hope of immortality."

(The author. Paper, 25 cents. Postage 2 cents.)

"Hypnotism; How It Is Done: Its Uses and Dangers," by James R. Cocke, M. D., seeks to divest hypnotism of the supernatural, to show how it is done and explain its rational basis. The book also touches upon telepathy and thought transference. Very interesting to the student of these subjects.

(Lee & Shepard. \$1.50. Postage 12 cents.)

"Chimes of Cheer," by Frank G. O'Brien and Lizzie E. O'Brien. A book of poems by the two authors named, both well known members of The Writers' League, published as a memorial after the death of Mrs. O'Brien. The book contains considerably over 400 poems, covering a wide range of subjects. It is handsomely bound in blue silk cloth, with decorative design in gold.

(H. S. S. Rowell. \$2.00 net. Postage 13 cents.)

Science Lighting Altar Fires

FAITH in God was most profound in an age when men knew least about His laws. As a result, reverence wandered far and set up idols at alien shrines. Ages of omens swayed mankind. Destinies of men and nations were decided by the courses of planets and the flight of birds.

Then science came—with skepticism in its train. The telescope explored the heavens and found no New Jerusalem! In all the realms of space nothing was revealed save more suns and stars and worlds, all moving like machinery. No celestial charioteer drove our sun along its path. In the rays of its luminary, the earth simply spun. The mystery of light and darkness was dispelled!

Similarly other secrets of the universe were made clear. Planet balanced planet in the sky. Gravity, not God, held all things to their appointed courses. The genesis of life remained unknown, but its processes were plain. Sunlight, entering the plant, reappeared in flower and fruitage. It was the sun, earth and air, not the spirit that gave life.

Now a new age has come. Man, following the light of science, has discovered again our kinship with the infinite. Faith and philosophy, after warring centuries, worship together in "that fane most catholic and solemn which God hath planned." The spirit returns to its own. Man's long exile from his kingdom is at an end. The genius that evoked a spark from the unseen to mark man's path beholds the Higher Light.

It was the forecast of the Man of Galilee that the world would witness on a large scale the emancipation of the despairing and the healing of the sick. Our age, no longer ignorant of the mighty forces which awed man as supernatural, is utilizing divine laws. Science is joining faith in the consciousness that the spirit of man is dynamic with hitherto unused and uncomputed power—with infinite energy endowed with will. We are learning that the mind is the alembic through which the miracles of God are wrought. Man has found that the divinity within him, responsive to his invocation, can produce unending harmonies; and that health and happiness, which are expressions of infinite harmonies, are free to all.

This is the new teaching of science as well as faith, that the laws of the spirit are as certain as the laws of oxygen and nitrogen; and that Arcady, like the atmosphere, is ours.

YOU CAN BECOME WHAT YOU WILL TO BE

If you give the body the material from which to create anew.
WHY NOT INVESTIGATE our sane, natural method of rebuilding the human body?

PERFECT NUTRITION—PERFECT LIFE.

WE BUILD BODIES

Patient No. 1055 wrote us after a few weeks' treatment: "I am very happy. Two hours' good sleep before midnight does me a world of good, and I only wake up once now at night. I sleep good, have no bad dreams or nightmares any more. **Before** taking up this treatment I never slept before midnight, and if I heard any conversation I was almost insane, and if I heard my father rattle a newspaper I would want to scream. This was night after night. I would beg him to go to bed and have the house quiet. Now I do not hear him, and if anyone talks I am sound asleep and do not know it! I hope I have not made you tired with all this, but I am so happy and want you to know how much good has been done. I can truthfully say I have never enjoyed before such strong nerves, for I have never had good health and the past few years have been a wreck." This same patient, in a letter to **Louise Radford Wells**—which we enjoyed reading—five months after stopping the diet, says: "I am so grateful to you for having told me to take the Milk Diet. I am sending you two little snap shots of myself 'before' and 'after'—(one of these pictures shows an anemic, delicate young woman weighing only 90 pounds; the other a plump dimpled laughing happy girl weighing 120 pounds).—I am sorry I haven't larger photos, but as I have not, I thought these would give you a good idea anyway of the good Milk and Maria did for a 'little girl' who has been sick so long. I told you I had been a broken-down nervous person for the past three years, which is perfectly true, but I have never known what good health, strong vitality and strong nerves were, even before the final break-down, so I feel the 'cure' has been all the more wonderful and miraculous. Why, Miss Wells, I have not taken a cathartic once or used hot water injections all during the diet or since—and before! Oh, dear, such **freakish** times! I am perfectly satisfied with this treatment—can never say enough in praise of it, and I don't have to say much, for I am such a living proof that people can see, and seeing is believing, you know."

Patient No. 1015: "I am as round and nice, better than I expected. You remember I said I wanted my bust and limbs to grow more. I can't say it now, as I measure a little more than 36 inches around bust, no hollows around my neck either. Never saw anything like it. My flesh feels so solid; was very flabby before I commenced this treatment." This patient gained from 125 lbs. to 145 lbs.

Patient No. 1001 came to us weighing 115 pounds. At the end of one period of treatment she weighed 125 pounds, and writes: "I beg to state that I will discontinue the treatment for the present but if I find that my nerves trouble me again I probably will take another month's treatment later. I am feeling very much better. My skin is cleared nicely and I have improved in every way. I have everything good to say about the treatment, and do not hesitate to recommend it to my friends." Took the diet for nervousness, impure blood, run-down system and loss of flesh.

Patient No. 938 at the end of the third week wrote us: "This is the end of the third week of my treatment under you and it seems almost incredible that I have gained just five pounds during one week. The swelling has almost disappeared from my knee." The fourth week she writes: "I have gained another five pounds during the past week. I am indeed much better to look upon, and all the angles and corners in my chest and top of my shoulders are disappearing. I am feeling fine and scarcely conscious of a stomach." At the end of the next week she writes: "People marvel at the great improvement in my appearance, and I am indeed well pleased, and greatly improved in every way. Several have commented upon the improvement in my complexion and I am told there is a great change in my nervous condition. Of that, however, I am fully aware myself, but it must be especially marked when others can notice it." Forty-five pounds in nine weeks!

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Patient No. 881 came to us weighing 125 pounds and now weighs 141. She came for "thematic chronic cough of ten years' standing; frequent attacks of biliousness, etc." Her reports read from day to day as follows: "Very good today—gaining strength." "Very much better today." "Much better, stronger and more like myself." "Fairly well—cough less." "A little better than yesterday." "Better and little stronger than yesterday." She says: "I have received more benefit from this diet than from anything else." As an example of what the diet will do: On one of her days is the following: "Not very well—sick headache came about 1:30 o'clock, but I forced the milk down and to my surprise the headache went away." We want her with us a little longer (and she wants us), as a ten years' cough needs more than a month to be sure it has been conquered.

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(Continued from Page 328)

"The Real God," by J. Herman Randal, is a charming volume, the first in a series called "The New Philosophy of Life." If the others are to be of the standard of the initial publication, they will make a very desirable collection to possess. The book divides into two parts—"The Universal Mind or the Immanent God," and "The Divinity of Man." The thought expressed is high and pure, and helps us in the search for our diviner self. The binding, paper and mechanical setting of the book are perfect, making it a delight to hold and examine.

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"Methods of Healing," by Leander Edmund Whipple, is a consideration—and at times a criticism—of different varieties of mental healing, with stress laid upon the value of the imaging faculty of the mind as an aid to cure in sickness.

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"Fasting for the Cure of Disease," by Dr. Linda Burfield Hazzard, is a plea for abstinence from food as the method of overcoming disease—as a cleansing and restoring process that prepares the body for right living. The book contains, in addition to directions for fasting, reports of "cures" through this method of health adjustment.

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"Universal Religion or the Spiritual Movement in Its Relation to Spiritism and Spiritualism," by J. C. F. Grumbine, is an argument for the advantage of Spiritism "spiritualized" over existing beliefs. As "the purest form of religion," its tenets and standards are defined and upheld.

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(Funk & Wagnalls Company. 209 pp. Cloth \$6.00.)

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(Continued on Adv. Page 12)



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(Continued from page 10)

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(Continued on Adv. page 13)

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(Continued from Adv. page 12)

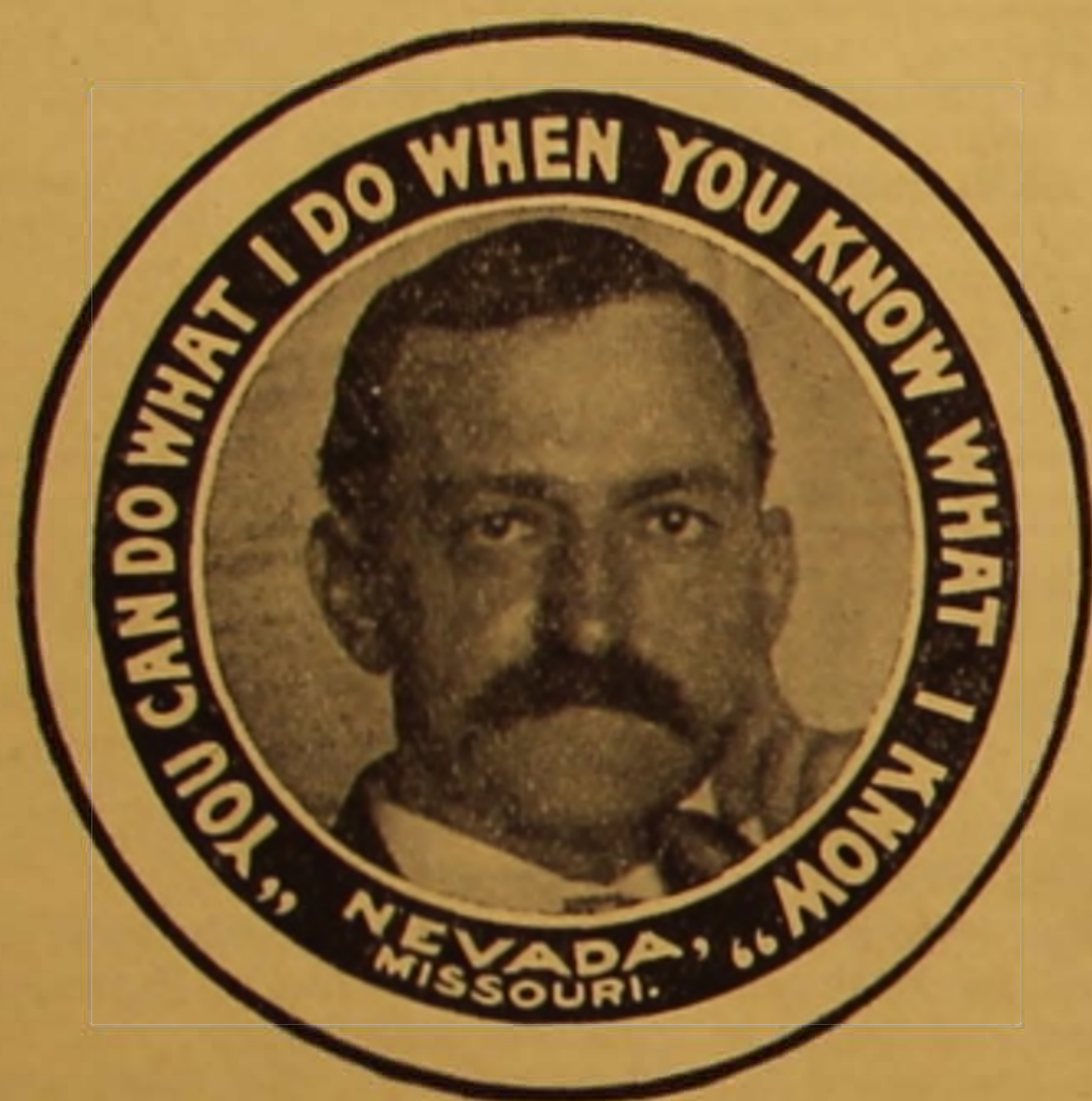
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Prof. S. A. Weltmer, Nevada, Mo. Walla Walla, Wash., July 16, 1909.

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My practice is growing rapidly, and for the past two months have employed an assistant. Have outgrown my rooms and next month intend moving into larger quarters. At that time will take on another lady. Sincerely yours, Mrs. M. E. Cauvel, S. T., Suite 1, Bee Hive Bldg.

A STOCKMAN

Prof. S. A. Weltmer, Nevada, Mo. Cobden, Ills., August 23, 1909.

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Yours most sincerely, Lemuel Bins.

A FARMER

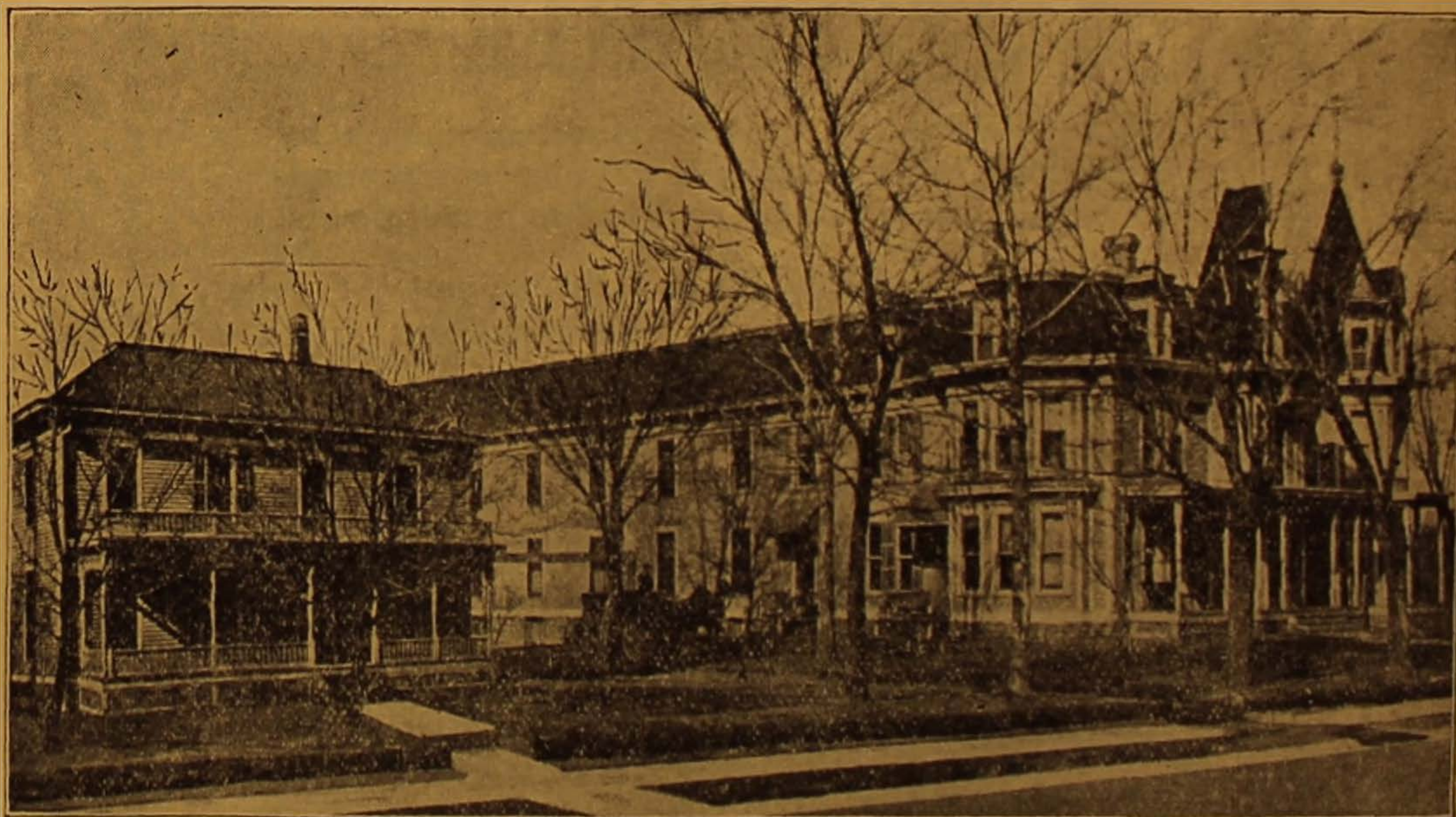
Prof. S. A. Weltmer.

My dear Sir:—As I have written you before on various occasions, you of course know that I have been practicing in North Baltimore, Ohio, ever since leaving the school. I came here with a view simply to trying the place and see what I could do, but have found the work so fascinating, and my service so thoroughly appreciated and successful, that I have almost decided to locate permanently in this little city. However, in addition to the pleasure and happiness that I have gained from my practice here, will add that I have also been well paid for my work. I am only charging \$1.00 per treatment, but am treating about twenty patients per day, so you can see that I am fulfilling your expectations of me in making a professional and financial success, and I am also conserving my resources and studying continually with a view to extending the influence of my work throughout the surrounding country.

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John G. Hughes, Mt. Cory, Ohio.



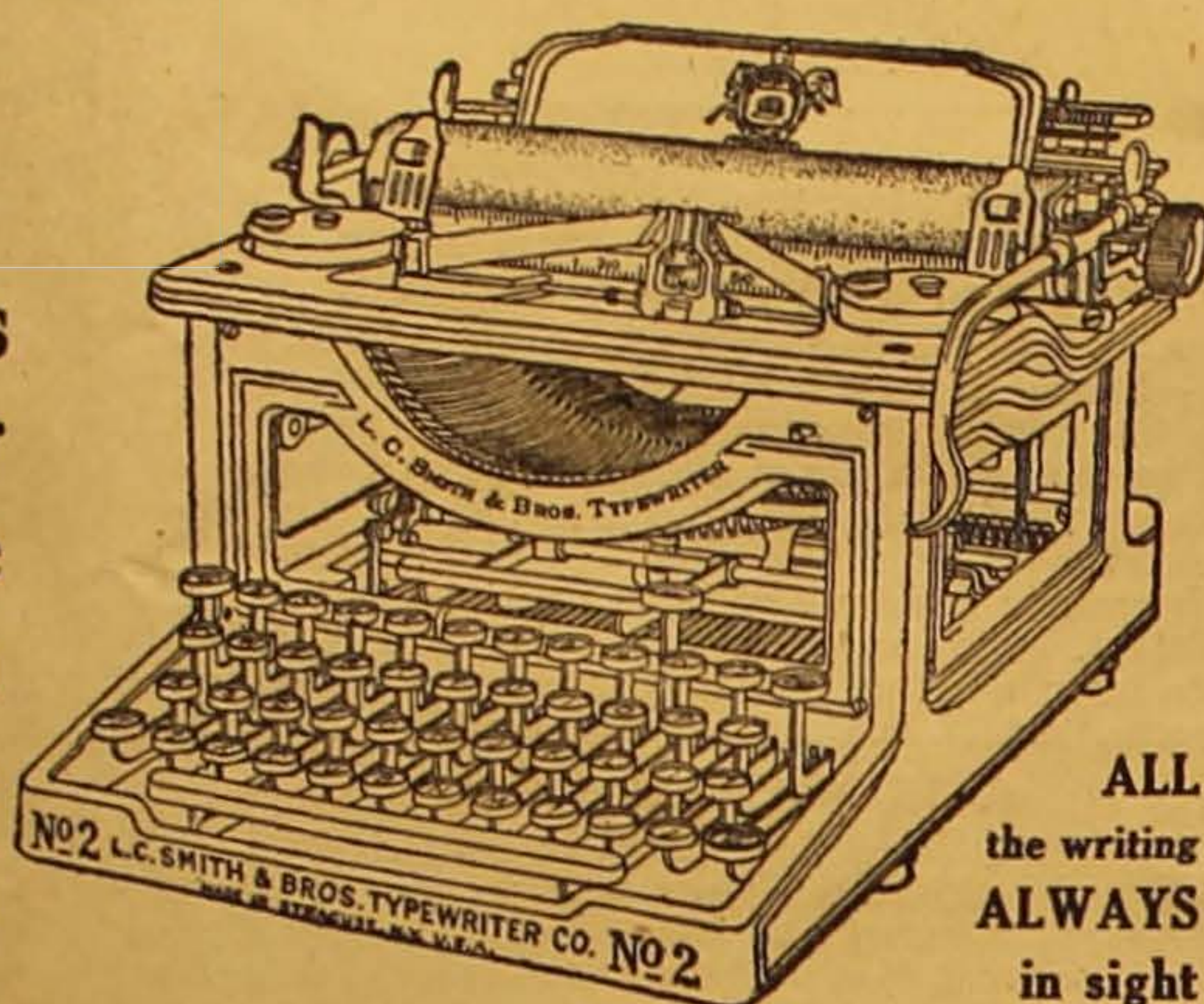
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The message will be sent between 9:00 and 9:30 p. m., central time.

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To safe-guard the experiments from any chance of fraud, intentionally or innocently, each Thursday evening a different committee of three of the subscribers in attendance at the Weltmer Institute will select a message and present it to Prof. S. A. Weltmer at the exact time that he is to begin sending it. Then the Committee make affidavit that no one (including S. A. Weltmer) has seen or been informed of the message until it is handed to S. A. Weltmer, who is to send it.

Then the receivers who have been receptive (by following the instructions we furnish free) at the same time Prof. Weltmer is sending the message, make a report of what they receive (on a blank furnished by us for the purpose) and mail this report to us, where they are carefully assorted, numbered and filed.

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For Ernest Weltmer, Telepathy Editor, Nevada, Mo.

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ELLA WHEELER WILCOX devoted nearly a half page in a recent issue of the New York Journal to “Prosperity Through Thought Force.” “EVERY WORD IS TRUE,” she said. “Every word has been proven true by hundreds of people living today.”

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How the “Idea” was Born—From Debt to Modest Fortune in Less Than Three Years—The Kind of Men Who Succeed—Why the Others Fail—Where the Mental Forces Come In—The Condition of the Mind Attracts All Things—How Mind Attracts Success—The Law of Vibration and How it Works—Personality—Auto-Suggestion—How to Use It—How to Do Things Without Faith—When the Author Blacked Boots—Thirty Years Lost by Talking—The One Thing That Can Hinder You—Mind and Body—Passions—Aura—Subconscious Mind the Magnet—Will, Affection, Emotion, Divisions of Love—When Others Avoid or Mistrust You—To Make the Right Kind of Friends—Attraction, What It Does and How to Use It—Etc., Etc.

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Elizabeth Towne, Box 1012, Holyoke, Mass.

A party of Irishmen were cracking jokes, when it was agreed that each one should ask a question, and the first man who asked a question that he couldn't answer himself would have to treat. Finally, when it came Pat's turn, he said:

“How is it that a squirrel can dig a hole in the ground and not have no dirt around the top?”

All hands guessed, but they had to give it up.

“Well,” said Pat, “It's aisy enough; he commences at the bottom.”

Everybody seemed satisfied except Mike,

who scratched his head and inquired:

“I say, Pat, and how does he get to the bottom?”

“Begorra, Mike, and that's your question, not mine,” rejoined Pat promptly.

One morning Robbie, aged seven, was standing by a window watching the early morning sun. After a long silence, he was heard to say to himself:

“I wonder what Jesus does, while God builds the fires and pushes the sun up?”

AN APPEAL TO YOU

THIS poor old Pessimistic World needs changing, and if you are an Optimist we want you to help us bring this about by joining hands with us to help push along an Optimistic Wave that is already far advanced. An Optimistic League was formed some two months ago, having a beautiful pin and button, of blue and gray enamel on gold for an emblem. **Wear Your Colors, Don't be Afraid to Display Them.** The cost to you for a Life Membership, including gold button or pin, is \$1.00. The League is not in existence for financial gain. The pin and button cost the League within a few cents of the price you pay, and this is on large factory orders. Write for further particulars, or better still send \$1.00 and receive emblem and membership card.

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This wave of reform in thinking and acting has crystallized into the expressive motto “I Can; I Will.” It voices the sentiment of Self-Reliance constituting the essential basis of the movement, and should be made the slogan of a victory which everyone will be glad to help win. Let America show the world the way to do things.

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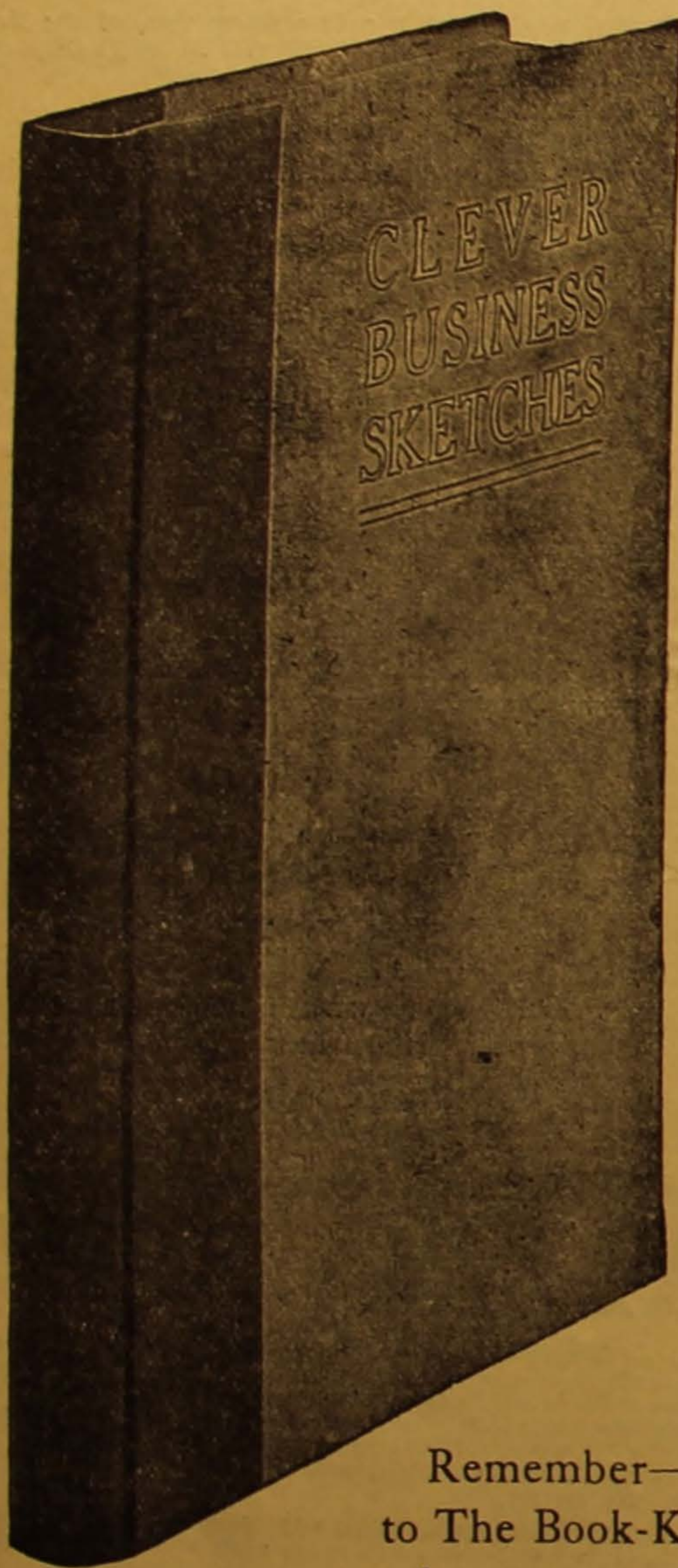
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"You shust wait till I pe pack a leetle," said the German, as he started across the street to another saloon. Returning in a few minutes the bet was made and the ten glasses of beer were disposed of as a thirsty cow swallows water.

The disgusted loser paid the bet and left.

"I had a dead cinch," remarked the big German, as he winked the other eye.

"How so?" inquired some one.

"I vent oud first und tried it."

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Good Figure



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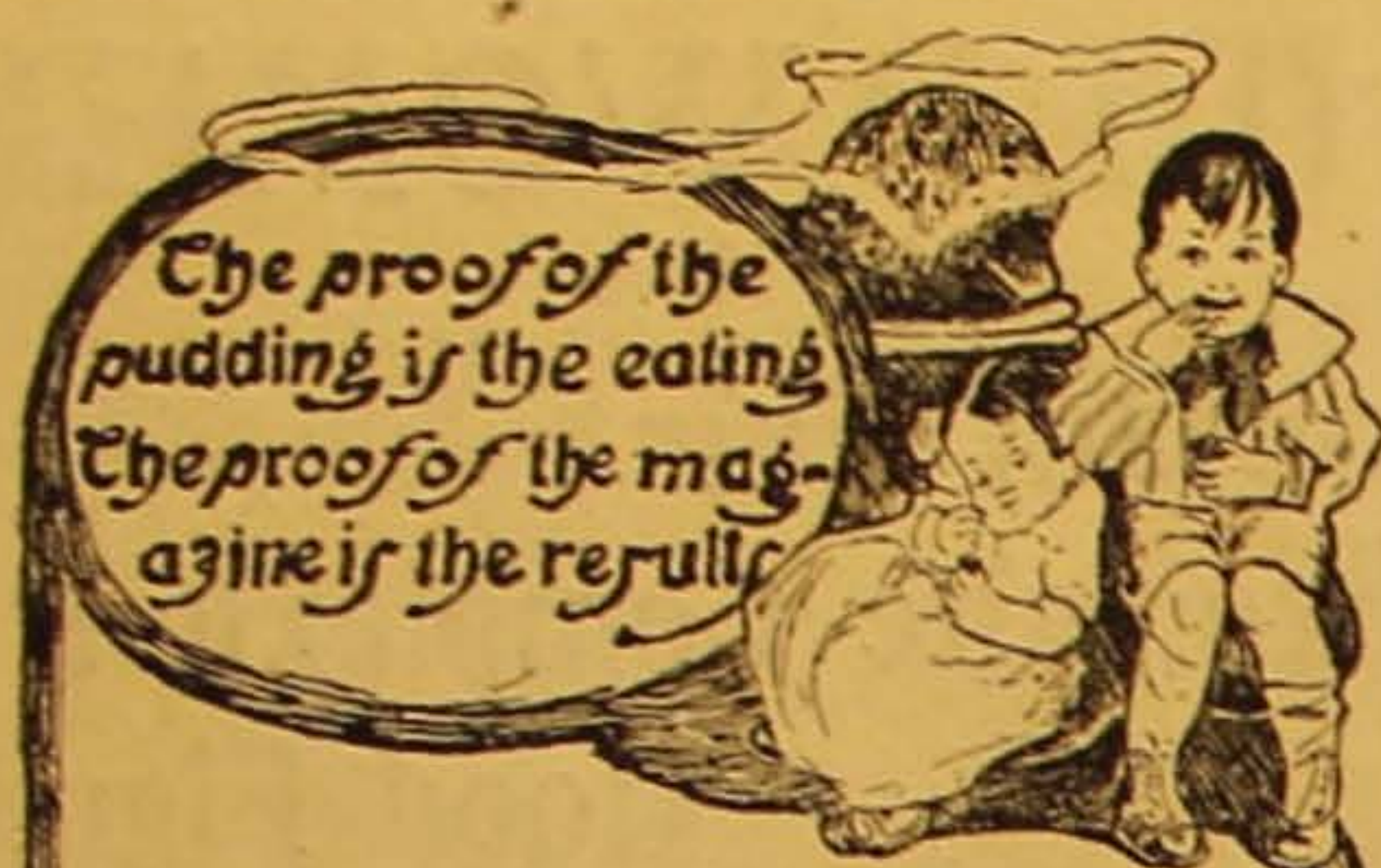
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IN THE CURE OF

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Senator D. E. Barker, whose home address is Monticello, Ark., has been greatly benefited in health and courage through a study of Suggestive Therapeutics, and now in his 70th year of life he has abandoned politics and expects to devote the next 30 years of his life entirely to the service of the sick and afflicted.



NO OPERATION

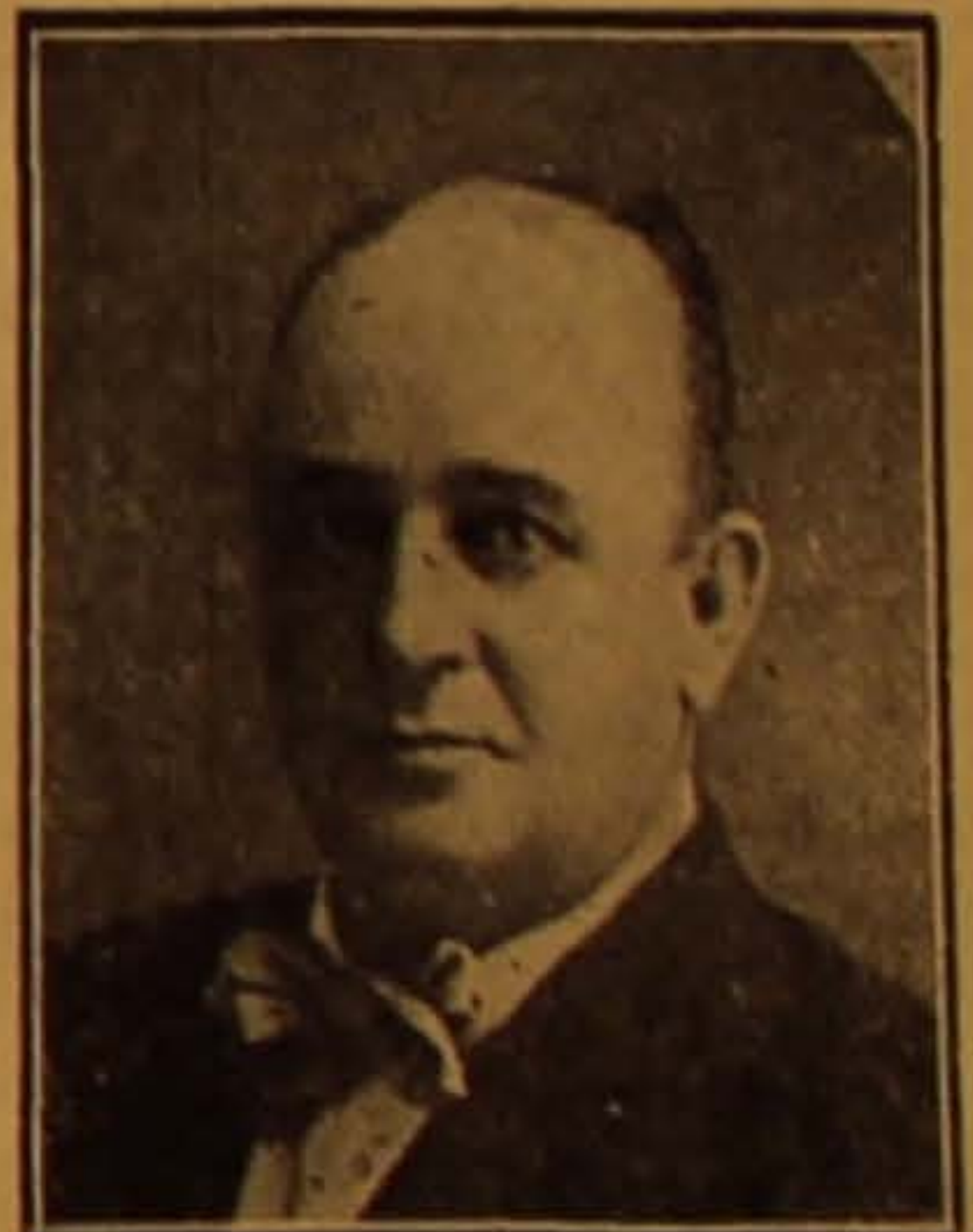
Miss Geneva Hudson, formerly of Barry, Ills., but now employed in the offices of the New Thought Magazine, consulted the best surgeons and physicians in Quincy, Ills., Omaha, Neb., and St. Louis, Mo., with the result that not one of them would attempt an operation, and not one of them offered any hope, but all agreed that she would be totally blind in a few weeks. We herewith reproduce a brief note she wrote home on a postal to the man who recommended the Institute to her.

"I thank you a thousand times for telling me of Prof. Weltmer. When I came here last June I had nearly lost my mind. I was having terrible headaches, my right eye was totally blind, the Specialists said I would lose the other and would not even operate. During six weeks here the Cataract just simply disappeared, and I have been using my eyes steadily ever since. I am perfectly well. They cure everything here. I never saw such a place."



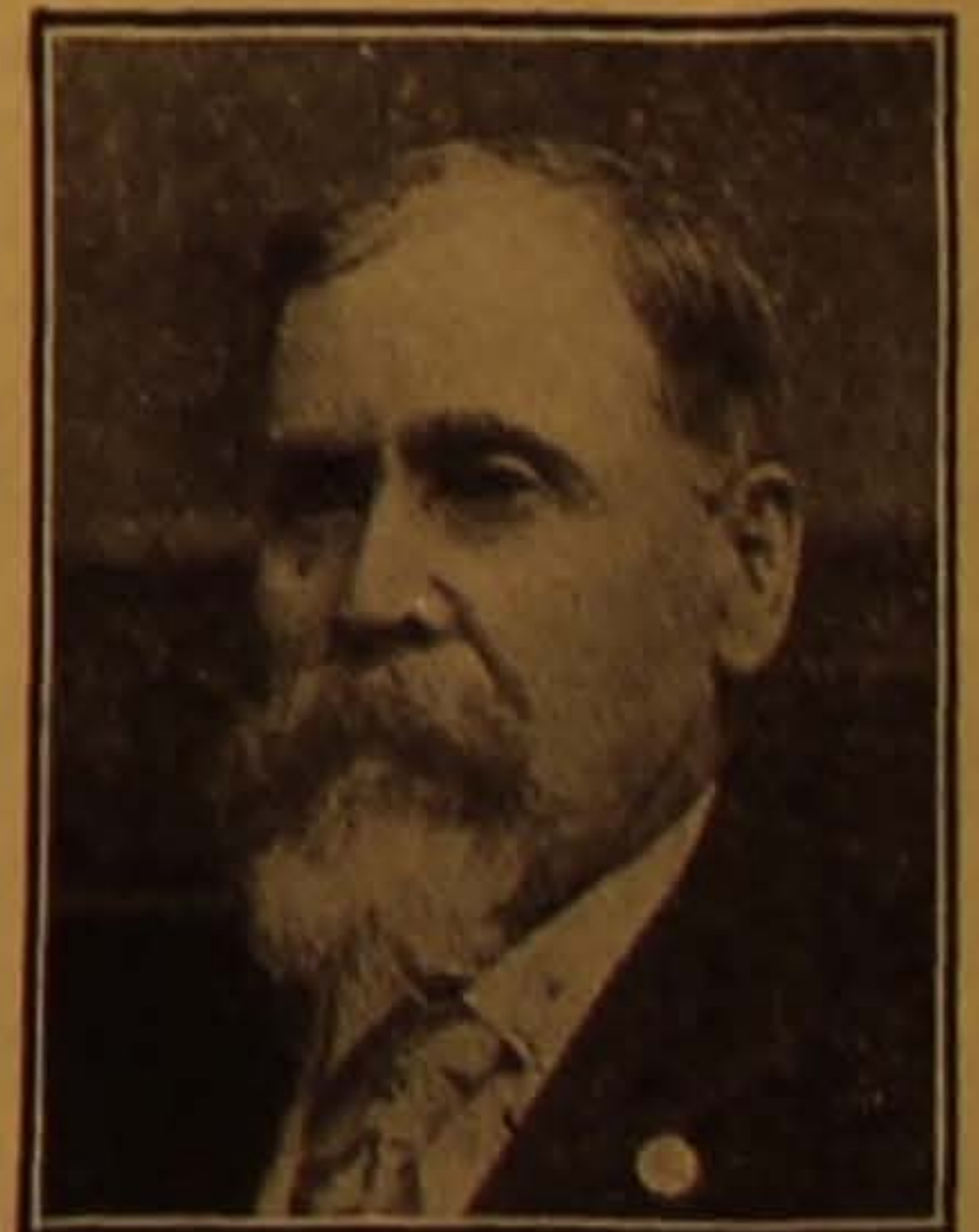
NO RISK

Mr. W. H. Cowgill, a prominent real estate agent, of Holdredge, Neb., had a leg ulcer, two years old, caused from a dog bite, very painful, 11 inches around and from $\frac{1}{8}$ to $\frac{1}{2}$ inch deep. Surgeons feared blood poison and hydrophobia; wanted to remove the arteries, and fully expected amputation would become necessary. The expense, danger and suffering would have been enormous. His wife having been healed of Cancer six years before, he came to us, with result that three treatments dispelled the pain; under treatment five weeks, free from pain and danger, happy all the time, good healthy skin covered the entire space. Mr. Cowgill has since been elected Railway Commissioner of Nebraska, and now lives at Lincoln.



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The vender of an eye wash wrote to a good customer for a recommendation for his medicine. In a few days it came:

"Dear Doctor—I have used ninety-five bottles of your valuable eye wash. When I began, I could not see my best friend: now I think I can see my finish!"

Two little boys were playing in the third story of a large house, sliding on the baluster, when one of them fell clear through the open stairway to the lowest floor. As the floor was heavily carpeted, the boy was not seriously injured, but in the midst of the confusion the other little boy came rushing down the stairs, exclaiming enviously: "Didn't you have a nice ride, Arthur, until you struck!"